THE
MYTHOLOGY OF THE HINDUS
WITH NOTICES OF VARIOUS MOUNTAIN AND ISLAND TRIBES

CHARLES COLEMAN

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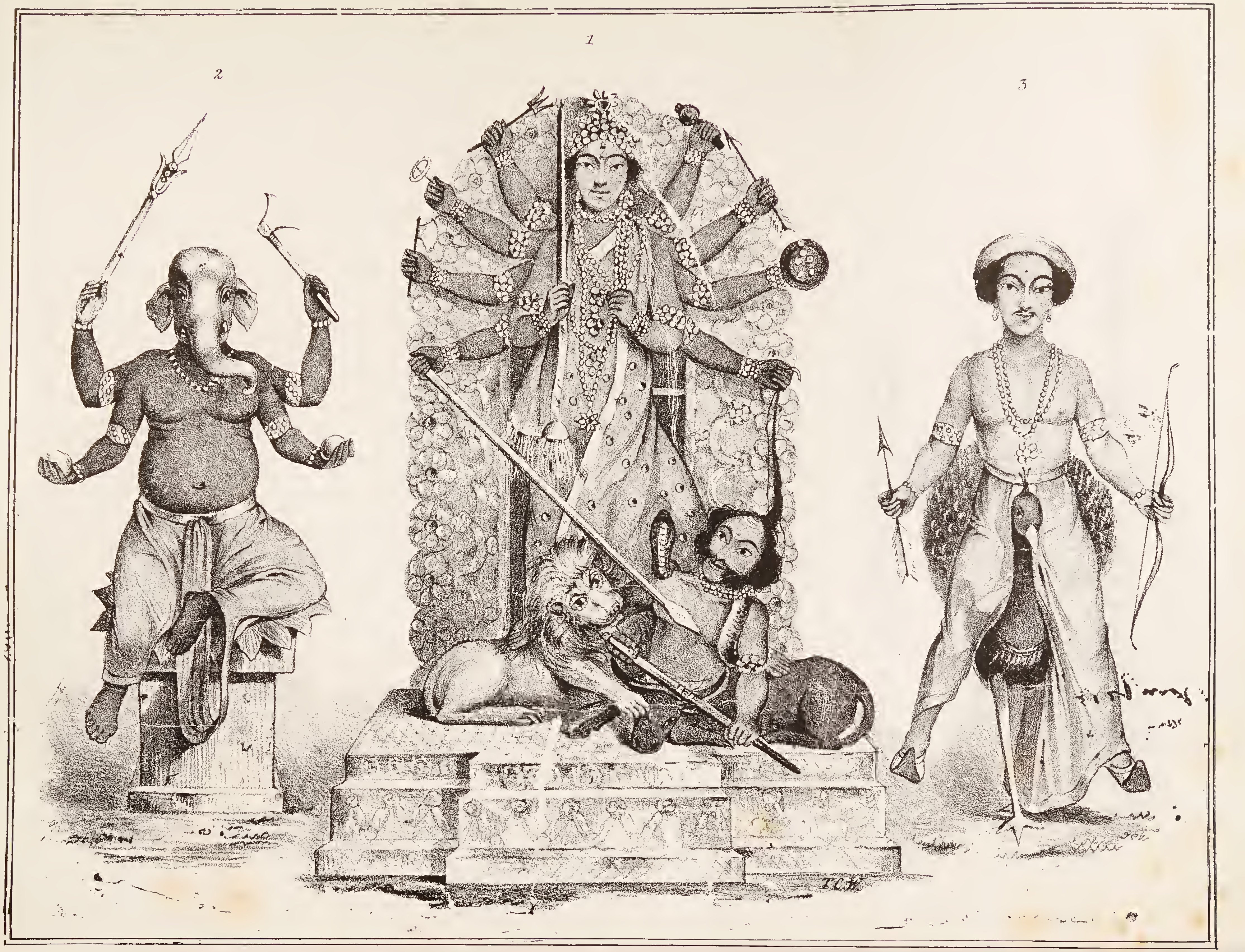
INHABITING THE

TWO PENINSULAS OF INDIA AND THE NEIGHBOURING ISLANDS
AND AN APPENDIX

COMPRISING THE

MINOR AVATARS, AND THE MYTHOLOGICAL
AND RELIGIOUS TERMS OF THE HINDUS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WITH 39 PLATES
ILLUSTRATIVE OF THE PRINCIPAL HINDU DEITIES

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BY CHARLES COLEMAN, ESQ.

LONDON:
PARBURY, ALLEN AND CO., LEADENHALL STREET.

1832.

PREFACE.

In presenting the following pages to the Public, I have to acknowledge my obligations to the distinguished and intelligent writers on oriental subjects, from whose works I have derived very extensive and valuable assistance in the first part of this book, and have compiled the larger portion of the second.

It has been frequently observed by those who have been acquainted with India, that although almost the whole of the wide extent of country from the southern coasts of Ceylon to the snowy range of the Himalaya mountains, and from the confines of China to the shores of Guzerat has, within the last century, come under the dominion of Great Britain, there is scarcely a spot in the civilized world so incorrectly known to the British community in general as India. Tales of romance have beguiled the ardent imaginations of youth, and tale no less fictitious and delusive have misled the more ripened and sober judgment of manhood: for, with the general or local histories of the nations and tribes of Hindustan; the positions of the several states in regard to each other; the varieties in the people; or with their religion, their customs, or their manners, even the well-informed parts of European society have been almost as little acquainted, as if this important and valuable portion of our empire had been placed within the ice-bound regions of the frozen ocean.*

That this has not been caused by India under our rule having possessed historians deficient in industry and research, or in the necessary qualifications to embody, in a satisfactory manner, the scientific and literary treasures which they may have discovered in their paths, the names of Sir William Jones, Sir J. Malcolm, Sir S. Raffles, Dr. Wilkins, Colonel Wilks, Messrs. Marsden, Elphinstone, Colebrooke, and many others of the most distinguished writers and oriental scholars of the age, will prove: but it may, perhaps, be justly averred, that the taste of society has hitherto travelled but slowly in their course. India, however, and her magnificent architectural remains, her cavern temples, her sculptures, and the productions of her poets and her philosophers, will, before many years shall have passed away, be better and more generally known. It will then be seen, that while Italy and Greece have been traversed in search of their antiquities, and the deserts of Africa explored to discover the relics of Egyptian art, the possessions of our own country have contained wonders not less astonishing than those of Egypt; sculptures which have been inferior only to those of Greece and Rome; and that the sages and poets of India have inculcated moral precepts, and displayed poetic beauties, which no country in the world, of either ancient or modern date, need be ashamed to acknowledge.

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* Of the too general correctness of the above observation, an extract from the Asiatic Journal of February 1826, will afford a lamentable proof. For the veracity of the statement contained in that extract the author of this work can vouch, as the circumstances mentioned occurred under his immediate notice; the only difference from the relation being, that the parties concerned were the captain and purser of an India ship, who, from the overstock of English goods in Calcutta at the time, could not dispose of their investments in the customary wholesale manner, and in consequence opened a room, to do so as they best could. Even several years after, the author being at a well-known watering place, observed the story reiterated in a paper published in the town, and on calling at the proprietor's, who was a highly respectable librarian, to point out the folly of such credulity, he greatly astonished the person whom he saw by an explanation of the facts.

" Seven years ago, a dealer in dress dolls at Calcutta, having received a consignment of these commodities from Europe, advertised them at that presidency in the following humorous strain:—Females raffled for: Be it known, that six fair pretty young ladies, with two sweet and engaging children, lately imported from Europe, having the roses of health blooming on their cheeks, and joy sparkling in their eyes, possessing amiable tempers, and highly accomplished, whom the most indifferent cannot behold without expressions of rapture, are to be raffled for next door to the British Gallery. Scheme: twelve tickets, at twelve rupees (£1. 10s.) each; the highest of the three throws, doubtless, takes the most fascinating."

" So much ignorance respecting India, and credulity existed in England, that this advertisement was gravely appealed to as an evidence that a trade in women was really permitted in British India (it is surprising that the low price of the ladies did not lead to a discovery of the joke). To carry the farce still farther, a work of extensive circulation,† (The Percy Anecdotes, part ix, Anecdotes of Women), adopted the blunder, and prefaced the terrific advertisement with this extraordinary statement:—' While Britons deplore the traffic in negroes, and have abolished the slave trade, it is a fact that there are persons who actually import beautiful women to the British settlements in India, in order to sell them to the rich Nabobs or Europeans who may give a good price for them; but, what is worse, they are sometimes played for at a game of chance. The following advertisement appeared in Grinsby's (Greenway's) Daily Advertiser, of the 3d September 1818, a paper printed at Calcutta.' Then came the dreadful annunciation, to which were appended the following remarks: ' What a specimen of Calcutta morals does this advertisement exhibit! Surely a more abominable outrage upon morality and virtue has never been heard of than this, which is openly practised in a settlement under British laws and British government!' "

† And it might be added, of generally valuable intelligence.

Among the later writers on India, there have been some who, shocked at the obscenities and profanations of too considerable a portion of the modern Hindus, have scarcely allowed to this people the possession, in any degree or at any period, of either morality, literature, or science; while others again have thrown around them a mystic veil, and have imagined excellencies in them to which they have not possessed, nor can possess, a title. The truth, as is commonly the case, will, perhaps, be found in the medium. If the Hindus have numerous vices, they have also many virtues. If their ancient sculptures possess not the majesty and expression of the Grecian art, they can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments, which claim and excite our warmest admiration. If the works of their poets, some of which are exceedingly beautiful, be disfigured by monsters, it cannot be denied that Homer and Virgil are subject to similar imputations. "If the laws of Menu, Sir W. Jones observes, abound with blemishes which cannot be justified or palliated, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, nevertheless, pervades, adds that eminent scholar (who can never be read without respect, and seldom without conviction) the whole work. The style of it, he continues, has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe. The sentiments of independence on all beings but God, and the harsh admonitions even to kings are truly noble; and the many panegyrics on the Gayatri, the mother, as it is called of the Veda, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light (to use the words of the most venerable text in the Indian scriptures) which illumines all, delights all, from which all proceed, to which all must return, and which can alone irradiate (not our visual organs merely, but our souls and) our intellects." Their ancient language, the Sanscrit, is described as being more perfect than the Greek,—more copious than the Latin,—and more exquisitely refined than either. It has been urged against them, by some most respectable authors, that their deities are nothing but monstrous personifications of vice; but can it be shewn where the gods of idolaters have been otherwise? If we turn our attention to the Heathen pantheon, we shall find that the gods of Greece, Italy, and India, were not more analogous in their attributes, than in their abominations. If the Hindus have their Linga worship, the Greeks had their Phalli, and the Egyptians their Priapus. If the Hindus have their Kali, the Greeks had their Diana Taurica, and other nations their deities to whom sanguinary sacrifices were acceptable. The Romans deified not only the virtues but the vices. Thus we see that altars were raised by them to Truth, Justice, Piety, Peace, Calumny, Fraud, Impudence, and Discord. The metamorphoses of Jupiter were for the gratification of vicious desires: the *avatars* of the Indian Vishnu were generally for the preservation of the world; the relief of suffering humanity; and to recall mankind back to piety and virtue. In this respect our judgment must be in favour of the Hindus. Of the Hindu system of music, the excellent writer whom I have before mentioned has expressed his belief that it has been formed on better principles than our own; and that the remains of their architecture* might furnish the architects of Europe with new ideas of beauty and sublimity.

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* Magnificent architectural remains abound in every part of India. Some of those splendid works were erected from devotion, penitence, or as propitiations of the deities; others, from ostentation, parental, conjugal or filial affection, or to the vanity, incident to orientals especially, of thus perpetuating their names. The following, taken from the Transactions of the Bombay Literary Society, relate two extraordinary anecdotes of the origin of Mussulman buildings in the now ruined city of Bejapoor:—

" The Maitree Kujoos is a small but very elegant gateway and mosque about the centre of the city, built by a Hallalchore. That an individual so debased should have the ability to raise such a work, is accounted for in the following manner: Ibrahim Shah was said to have been afflicted with a dreadful malady, and having in vain had recourse to medicine and human means, at last endeavoured to avail himself of planetary influence. A crafty astrologer, on being consulted, resolved to profit from the king's credulity. Expounding the book of fate to him, he pretended that his recovery depended on his presenting a large and specific sum of money to the first person he saw on a particular morning, of course intending that person should be himself. Unfortunately, however, for the astrologer, the king happened to rise much earlier than usual that morning, and the first person he saw was the sweeper (Hallalchore) in the palace-yard; to him, therefore, the king gave the money; and the poor creature, overloaded with unexpected wealth, knew not better how to dispose of it than in building the Maitree Kujoos. From the angles of the building hang massy stone chains, which must have been cut out of solid blocks, as there are no joinings in the links.

" The

To those who may derive pleasure from dwelling on the deeds of chivalry of the western world, there need only be related the heroic achievements of the royal races, the Suryavans and Chandravans of ancient India, with the exploits of their high caste military tribes.[†] In short, with the Hindus, as with other once renowned states, we shall find, at different periods of their history, the virtues, the wisdom, and the glories of Augustan ages, and the vicissitudes, and miseries, and crimes, which mark the decadence and subjugation of powerful and mighty empires.

In respect of the origin and antiquity of the Hindu mythology, numerous conjectures have been hazarded, in which widely contrasted

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"The Taj Bowree is not far from the Maitree Kujoos, but nearer to the Mecca gate. The Bowree is a superb tank, or well, nearly one hundred yards square, and fifty feet deep, and is surrounded by a colonnade and gallery. The entrance to the Bowree is through a grand arch, on either side of which is a wing for the accommodation of travellers; the descent to the water is by a considerable flight of steps.

"It was built by Mulik Scindal, a voluntary eunuch, in Sooltan Mahomed's reign. The tradition of its origin is as follows:—The king having a taste for beautiful females, and Mulik being his intimate friend, the king resolved to despatch him to Sungul-deep for a Padmee. Mulik, knowing what a dangerous and delicate task was enjoined him, but resolved to make every sacrifice rather than lose the king's favour, begged a month to make the necessary preparations. In the mean time he deprived himself of his virility, sealed the attributes of it in a casket, which he lodged in the king's treasury, and then set out on his journey. In due time he returned with the lady; but suspicions having been infused into the king's mind by Mulik's enemies that he had anticipated the king with his fair charge, Mahomet Shah, in the usual style of eastern despots, ordered his head to be instantly struck off.

"'O king!' exclaimed Mulik, 'order restitution of my deposit in your treasury ere the fatal blow is struck.' The casket was accordingly brought, opened, and to the king's astonished eyes appeared the proofs of Mulik's imbecility, and his consequent innocence! Horror-struck at his injustice, he commanded Mulik to ask, and his wish should be granted, even to the sacrifice of his kingdom. Mulik observed, as he could not have posterity, he was merely desirous of raising some work which, by its utility, might do that which was denied him in a natural way, namely, hand down his name to future generations. The king supplied the money, and the Taj Bowree perpetuates Mulik's wish."

[†] To the reader who would wish to become acquainted with the chivalry of the Hindus, the author would recommend the admirable work of Colonel Tod on the Rajpoot tribes.

hypotheses have been advanced in opposition to each other. By some it has been urged, that India derived her religion and her gods from Egypt; by others that Egypt obtained hers from India; and by a third party that Persia was the immediate parent of both. The latter conjecture will, perhaps, appear to be as well-founded as any, as we have reason to believe that the earliest departure from the worship of a supreme and invisible god, took place in Chaldea, where the solar orb* was first deified and worshipped; and from whence the adoration of this gorgeous symbol of the Majesty of Heaven extended into Persia. In time the other celestial bodies became also symbols of divine attributes, till they, either from the restless disposition of man, or the crafty machinations of priests, were succeeded by personified representations more intelligible to the general mass of human nature in the rude and earlier ages of society. If, then, Persia became (as there are grounds to believe she did) the country into which the stream of Chaldean idolatry next ran, we may readily imagine that it may have there divided, and flowed in separate channels, to inundate, at the same period, the one the shores of Egypt and the western world, and the other the plains of ancient India, with the numerous countries still farther to the east.

But, from whatever source the existing theology of the Hindus may have sprung, we need only here observe, that at the present day, it is in practice the most decided and extravagant polytheism; that the objects of their worship are almost exhaustless; and that those objects are as varied in their attributes as they have been multiplied in their numbers. In short, as Major Moor has, with his usual judgment, observed, "Mythology is with them all-pervading. Their history, science, literature, arts, customs, conversation, and every thing else, are replete with mythological allusion." A respectable knowledge of their pantheon is consequently an almost indispensable preparatory acquirement to the study and comprehension of nearly every thing which relates to them. In the following pages, it has been my endeavour to condense my subjects as much as, consistent with a clear explanation of them, I with propriety could: and from the limited extent of the first part of the work, which comprises the hydra-headed mythology of this extraordinary people, I hope it may be considered that I have not failed in the attempt.

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* The religion of the Andamaners in the Bay of Bengal (perhaps one of the wildest and most uncivilized of any of the yet known tribes of mankind) is, according to Colonel Syms, the homage of nature to the incomprehensible Ruler of the Universe, expressed in adoration to the sun as the primary and most obvious source of good; to the moon as the secondary power; and to the genii of the woods, the waters, and the mountains, as inferior agents. In the spirit of the storm they confess the influence of the malignant Being, whose wrath they deprecate by wild choruses, which they chaunt during tempests on the beach, or on some rock that overhangs the ocean.

The second part of this work will not, I also venture to hope, be found either uninteresting or unuseful; as it brings within a circumscribed and convenient compass the widely scattered relations of the numerous mountain and island tribes of the two peninsulas and the adjacent islands of India; tribes little known, even to those otherwise possessing a competent knowledge of the history, and manners, and customs of the Hindus in general.

The plates in this book have been taken, with a very few exceptions, from sculptures, casts, models, carvings, drawings, &c. in my own possession, and have been lithographed (except six of them) by Clerk, of Dean Street, Soho.

A brief notice in this place of the chronology of the Hindus may not be found unnecessary, in elucidating some of the observations which may be met with in the course of the work. It will be seen, that the extravagant ideas of this people are not confined to their mythology, but pervade, in a no less degree, their chronological and astronomical calculations. Their extraordinary system comprises a calpa or grand period of 4,320,000,000 years, which they form as follows. Four lesser yugs, viz.

		Years.
1st,	Satya yug . .	1,728,000
2d,	Treta yug . .	1,296,000
3d,	Dwapa yug . .	864,000
4th,	Kali yug . .	432,000
		4,320,000

which make one divine age or maha (great) yug; 71 maha yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a satya yug, 1,728,000, make a manwantara of 308,448,000 years, fourteen manwantaras make 4,318,272,000 years; to which must be also added a sandhi to begin the calpa, 1,728,000 years, make the calpa or grand period of 4,320,000,000 of years; of which amazing period it may be satisfactory to some prophetical individuals to know, that about half only has yet expired, the world being now in the kali yug of the twenty-eighth divine age of the seventh manwantara.

Extraordinary as this jargon may appear, it is shewn, by Mr. S. Davis in his Essay in the Asiatic Researches, to be no fanciful fiction, but to have been founded upon an actual astronomical calculation, formed upon an hypothesis which it will be unnecessary here to enter into. I shall, therefore, only farther observe, that the Hindus calculate from the commencement of the present Kali yug, which took place in the 906th year of the world. Their date, to correspond with the year of our Lord 1832, or that of the world 5839, will be about 4933 of the Kali yug.

The Hindus have various other eras: those most commonly current are, according to an article taken from the Calcutta Government Gazette, the Saka and the Sambat. "The former is computed from the supposed birth of Salivahana, King of Pratishthana, in Southern India. The event is said to have occurred in the year of the Kali age 3179, which makes it seventy-eight years after the birth of Christ. The year 1832 will consequently be 1754.

The Sambat year numbers the luna solar years in the same manner as the Saka does the solar years. It is computed from the reign of Vikramaditya, King of Oujein, which began fifty-seven years before Christ. The present year, Sambat, will be about 1888-9.

The Jainas reckon from the disappearance of their last legislator, Verdhamana Swami, according to some authorities 663, and to others 636 years before the Christian era. The religious era of the Burmans commences 544 years prior to that period: they have, however, a vulgar era also, which commences A.D. 638.

The Hejira, or Mahomedan era, is counted from the flight of Mahomed from Mecca, and is usually considered to begin on Friday, the 16th July, A.D. 622: some make it commence on the preceding day.

The Hindus have various other eras, which commence in different months of the year. Most of these are local, and a description of them will not prove of any interest to the reader.

Much inconvenience has been experienced by English readers, from the numerous ways in which the proper names of the Hindus have been spelt and pronounced, as Vishnu, Veeshnu, Veeshnoo, Vaishnu, Vishen, Beeshnoo, Bishen, &c.; Siva, Seiva, Siv, Seiv, Sieb; Garuda, Garura, Gururu, Goorooroo, &c. &c. Of these modes I have judged it better to adopt that which has appeared to me to be the most simple, and which, with the following brief observations, may enable the reader to identify the proper names in this work with those which he may find elsewhere differently spelt, but signifying the same persons or things.

A is commonly pronounced *au*, and *u* as *oo*, as if Hindustan were written (as it sometimes is), Hindoostaun, or (as respects *u*), Hindu, Hindoo. *I* is sometimes pronounced like *ee*, as rishis, reeshees, but would not be so in Hindu. *A* and *u* are equally used by different writers; Agni, Ugni; Asuras, Usuras, Usooras. In like manner *c* and *k* are also used, as in Crishna, Creeshna, Krishna; Camdenu, Kamdenu; Cashi, Kashi, &c. &c. By the Hindus *b* is pronounced *v*: the city of Benares is thus by them called Venares.

A generally understood and accepted orthography might, in spite of many local difficulties, be, no doubt, effected by the several learned oriental societies of Great Britain and our Indian presidencies. At present no such standard appears to be acknowledged; consequently the intelligent contributors to works, equally learned and valuable, are too frequently opposed to each other in their selections of the modes in which their compositions are written. Compiled, as a large portion of this book has been, from so many diversified sources of information, I fear that, notwithstanding all the watchfulness and diligence which I have been enabled to exercise in altering the spelling of names to adapt them to one rule, some (perhaps many) discrepancies, in that respect, may have crept into my work, for which, if such should be found, I must intreat the indulgence of the reader.

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ERRATA.

Line 3, page 15, *for* lost Veda, *read* lotus, and *for* sword, *read* club.
—— 29, —— 16, *for* Varaha, *read* Varahi.
—— 23, —— 29, *for* leaches, *read* leeches.
—— 1, —— 53, *for* block, *read* black.
—— 10, —— 212, *for* carving, *read* sculpture.
—— 9, —— 284, *for* peninsular, *read* peninsula.
In note, —— 84, *for* gives, *read* give.
In plate 9, *for* 5, *read* 6.

Pl. 2.

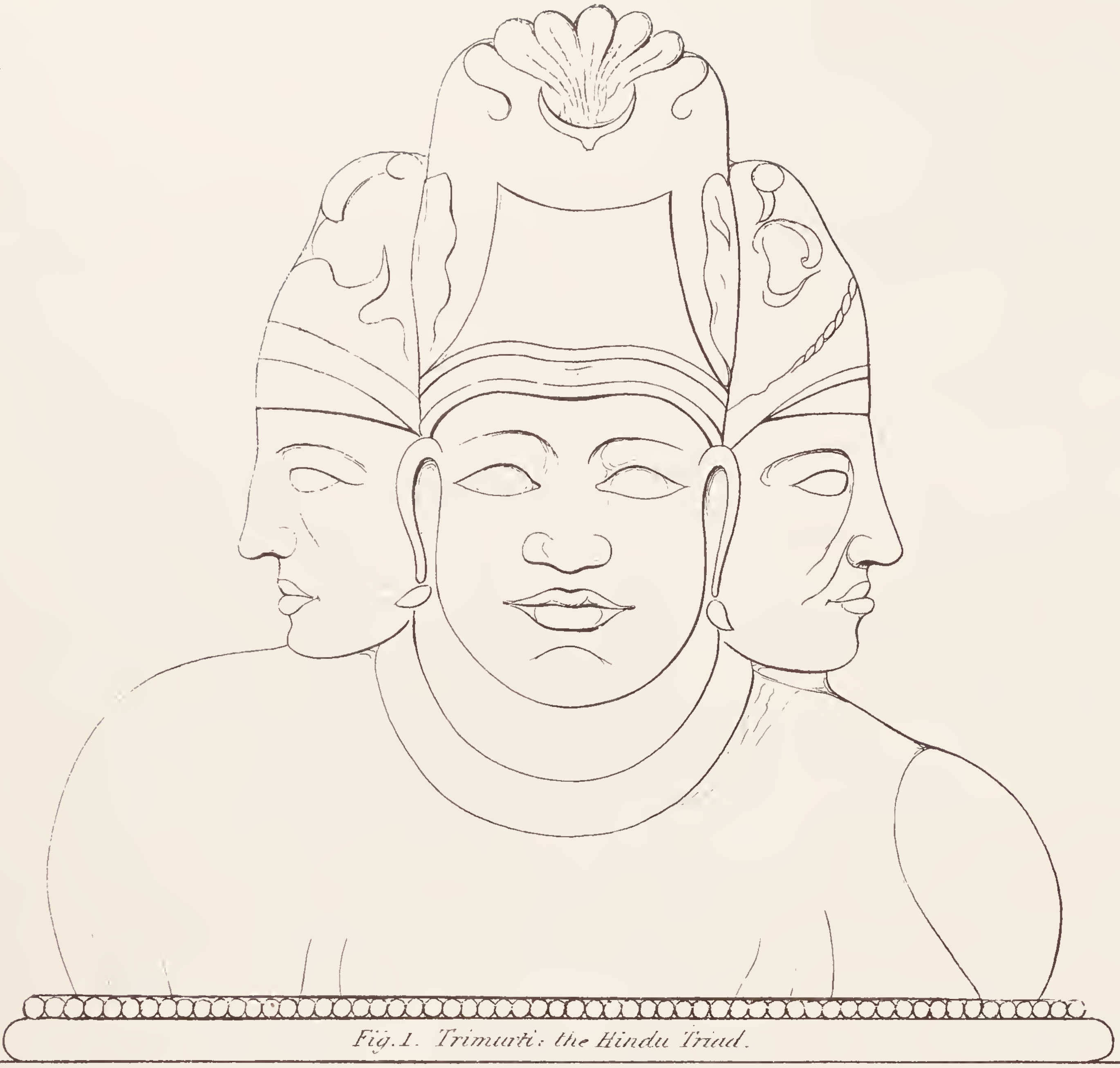

Fig. 1. Trimurti: the Hindu Triad.

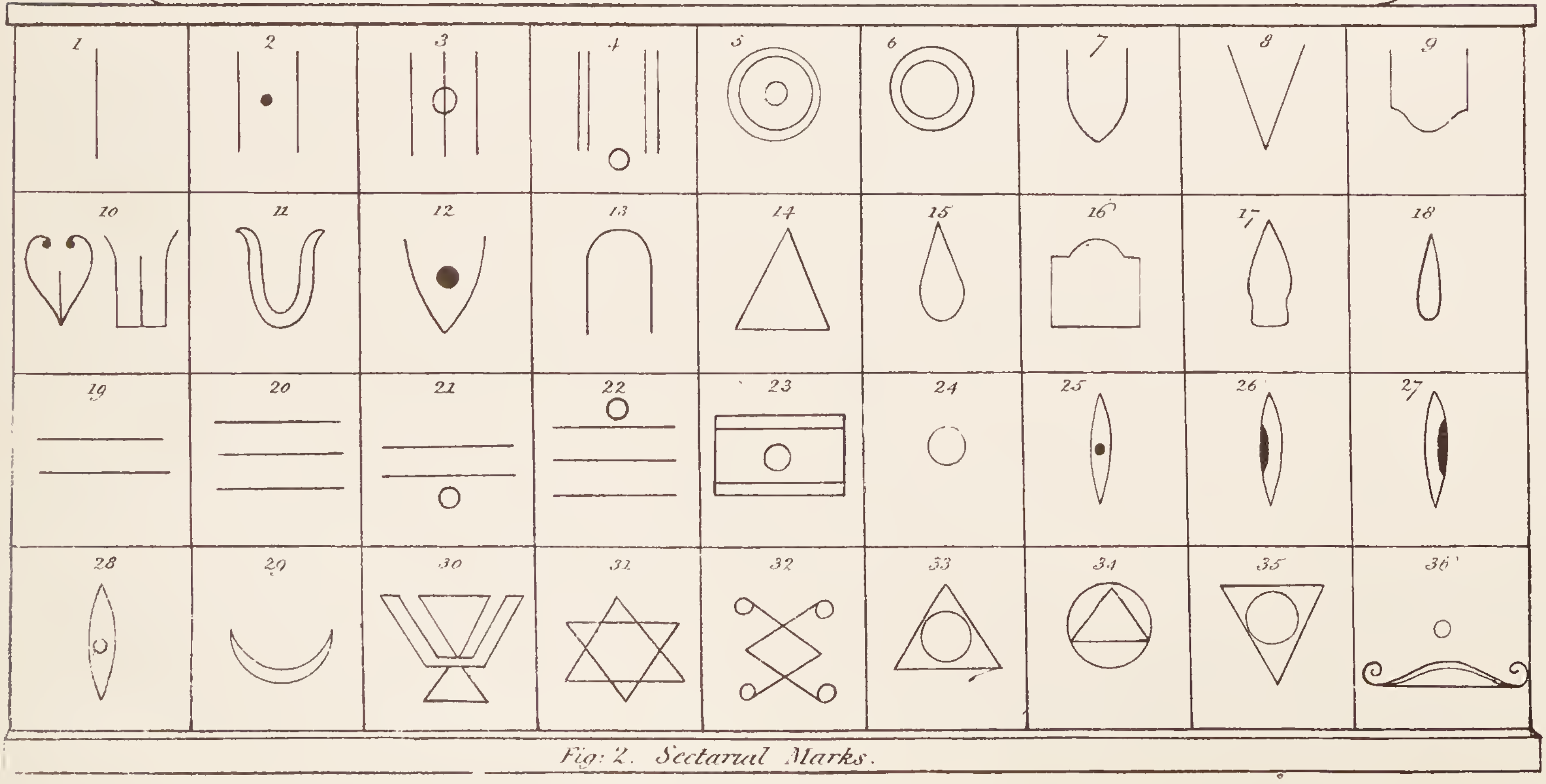
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Fig: 2. Sectarial Marks.

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HINDU MYTHOLOGY.

PART FIRST.

CHAPTER I.

Brahm.—The Creation.—Brahma.—Daksha.—Viswakarma.—Nareda.—Brigu.—The Brahmadicas.—Menus and Rishis.—Suraswati.

BRAHM.

THE Almighty, infinite, eternal, incomprehensible, self-existent being; he who sees every thing, though never seen; he who is not to be compassed by description, and who is beyond the limits of human conception; he from whom the universal world proceeds; who is the Lord of the universe, and whose work is the universe; he who is the light of all lights, whose name is too sacred to be pronounced, and whose power is too infinite to be imagined, is BRAHM! the one unknown, true being, the creator, the preserver, and destroyer of the universe. Under such, and innumerable other definitions, is the Deity acknowledged in the Veda, or sacred writings of the Hindus; but, as has been judiciously observed, " while the learned Brahmans thus acknowledge and adore one God, without form or quality, eternal, unchangeable, and occupying all space, they have carefully confined their doctrines to their own schools, and have taught in public a religion, in which, in supposed compliance with the infirmities and passions of human nature, the Deity has been brought more to a level with our own prejudices and wants; and the incomprehensible attributes assigned to him, invested with sensible, and even human forms."*

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* Mr. Erskine.

THE CREATION.

> " Spirit of spirits, who through every part
> Of space expanded, and of endless time,
> Beyond the stretch of labouring thought sublime,
> Bade uproar into beauteous order start."
>
> *Sir William Jones.*

Brahm, the supreme being, created the world; but it has not been agreed upon by the Hindu mythologists, in what manner that important event took place. Some imagine that he first formed the goddess Bhavani, or nature; who brought forth three sons, Brahma, Vishnu, and Siva, whom, having converted herself into three females, she married. The first (or Brahma) was called the creator; the second (Vishnu) the preserver; the third (Siva) the destroyer. To these the future arrangement and government of the world were entrusted.

Others believe, that the elements of the world were enclosed in an immense shell, called the mundane egg, which burst into fourteen equal parts, and formed the seven superior and seven inferior worlds. God then appeared on the mountain Meru, and assigned the duties of continuing the creation to Brahma; of preserving it to Vishnu; and of again annihilating it to Siva.

Others again assert, that as Vishnu (the preserving spirit of God) was sleeping on the serpent Ananta, or eternity, on the face of the waters, after the annihilation of a former world, a lotus sprung from his navel, from which issued Brahma; who produced the elements, formed the present world, and gave birth to the god Rudra (or Siva) the destroyer. He then produced the human race. From his head he formed the Brahmans or priests; from his arms, the Khetries or warriors; from his thighs, the Vaisyas or merchants; and from his feet, the Sudras or husbandmen.

It will thus be seen, that under either of these systems, on which the creation of the world has been fabled to have been founded, the three great operations of nature, to produce, to preserve, and to destroy, have been

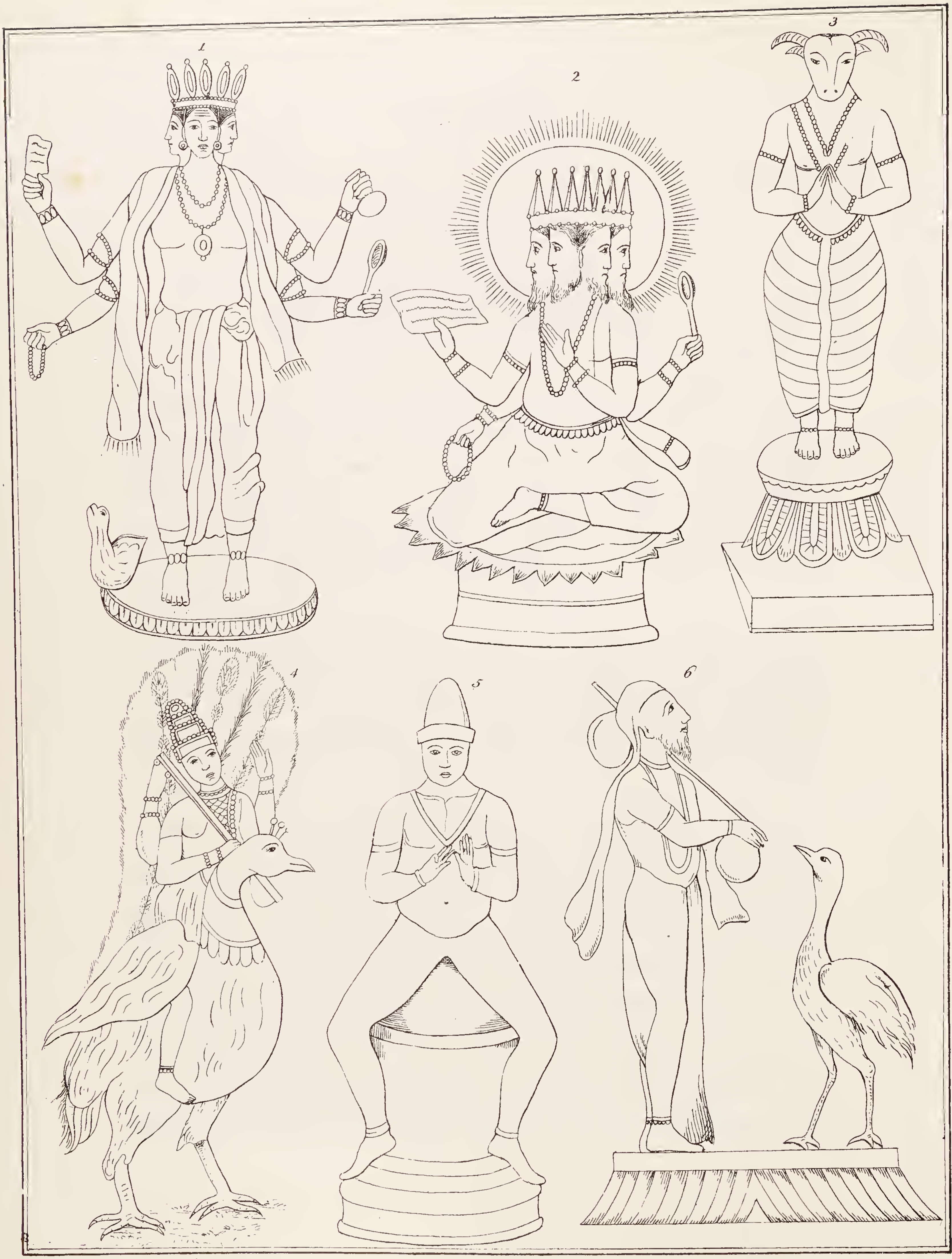

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Fig. 1 – 2 Brahma. Fig. 3. Daksha. Fig. 4. Suraswati. Fig. 5. Viswakarma. Fig. 6. Nareda.

From Models, Drawings &c.

Published by Parbury Allen &Co. London. 1832.

assigned to this extraordinary Hindu triad or trinity, Brahma, Vishnu, and Siva. But as to destroy is, according to her regular order, to reproduce under another form, Siva, the destroyer, is also seen as the god of reproduction or creation; and the creating power of Brahma is supposed to be dormant, till it shall be again required to be exerted in the formation of a future world, on the total annihilation of the present one, which is expected in the *kalki avatar*, or tenth incarnation of Vishnu. For this reason Brahma is not now much regarded; his temples have been overturned, and the worship of him suppressed by the followers of Vishnu and Siva.

I shall now proceed to describe the deities of the Hindu Mythology under their separate heads, commencing with Brahma, of whom, for the reason just mentioned, a very succinct account will be sufficient.

BRAHMA.

This deity, the least important, at the present day, of the Hindu Triad, is termed the creator, or the grandfather of gods and men. Under this denomination he has been imagined to correspond with the Saturn of the Greeks and Latins.

Brahma is usually represented as a red or golden-coloured figure, with four heads. He is said (by the Saivas) to have once possessed five; but, as he would not acknowledge the superiority of Siva, as Vishnu had done, that deity cut off one of them. He has also four arms, in one of which he holds a spoon, in another a string of beads, in the third a water-jug (articles used in worship), and in the fourth the Veda, or sacred writings of the Hindus. (See fig. 1 and 2, plate 3.) He is frequently attended by his vahan or vehicle, the hanasa or goose, or (as some allege) a swan.

The temples of this deity in Hindustan have been overturned by the followers of Vishnu and Siva; and he is now but little regarded, and very seldom, if at all, worshipped, except in the worship of other deities. Like the other gods, he has many names.

Brahma had few avatars or incarnations on earth: Daksha (see fig. 3, plate 3,) is the principal of them; Viswakarma, Nareda (see fig. 5 and 6 in the same plate), and Brigu, are his sons. The Brahmadicas, Menus, and Rishis, are also called the descendants of Brahma. His heaven is described as excelling all others in magnificence, and containing the united glories of all the heavens of the other deities.

DAKSHA.

Daksha was an avatar or appearance of Brahma upon earth in a human shape. He was the father of Suti, the consort of Siva; whose son, Vira Badra (produced from the jatta or locks of Siva), cut off his head for treating his father with indignity, and causing the death of Suti. (See Parvati.) On the intercession of the gods, Daksha was restored to life; but his head having during the battle fallen into the fire, and been burnt, it was replaced by that of a he-goat, in which form he is seen. (See fig. 3, plate 3.)

VISWAKARMA,

The architect of the universe, and the fabricator of arms to the gods, is the son of Brahma, and the Vulcan of the Hindus. He is also called the Sootar, or carpenter, and presides over the arts, manufactures, &c. In paintings, he is represented as a white man with three eyes, holding a club in his right hand. Some of the most grand and beautiful of the cavern temples at Ellora, Nasak, &c. bear the name of this god. One, at the first-mentioned place, is hewn one hundred and thirty feet in depth, out of the solid rock, presenting the appearance of a magnificent vaulted chapel, supported by ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. In the sculptured representations of this deity he is shewn in a sitting posture, with his legs perpendicular, and holding with the fingers of one hand the fore-finger of the other. (See fig. 5, plate 3, wherein he appears, with the exception of the arch and attendants, as he is seen in his temple at Ellora.)

NAREDA

Is also a son of Brahma and Suraswati, the messenger of the gods, and the inventor of the *vina*, or Hindu lute. He was not only a wise legislator, an astronomer, and a musician, but a distinguished warrior. His name will be found frequently and respectably mentioned in Hindu mythology. Major Moor relates some humorous jokes practised upon him by Krishna, perfectly in accordance with the sportive character of that deity. Being once on a visit to him, Nareda having no wife or substitute, asked Krishna for the loan of one of his sixteen thousand. The god told him to pick and choose. He endeavoured to do so sixteen thousand times, but in every place he entered he found the multiplied image of the god in the very spot that he wished to occupy. On a different occasion, being proud of his skill in playing on his own invented instrument, the *vina*, Krishna placed another instrument of the same kind in the hands of a bear, having with him a brother bruin beating the cymbals. In plate 3, fig. 6, Nareda is represented, from a compartment in the temple of Rama, bearing a *vina* in his hand, engaging the attention of a stork: with which story I am unacquainted.

BRIGU

Is another son of Brahma, of whom I have no representation. His name is frequently found in Hindu mythology. It is related of him, that on being once asked, in an assembly of the gods, which was the greatest, Brahma, Vishnu, or Siva, he undertook the task of ascertaining the point by a somewhat hazardous experiment. He first proceeded to Brahma, whom he purposely neglected to treat with his customary respect and decorum; which unusual proceeding drew upon him the indignation and lavish abuse of that deity. He then repaired to Siva, to whom he behaved in a still more offensive manner; which roused in a much greater degree the anger of that impatient and vindictive personage. Brigu, however, on both of these occasions, by timely apologies, made his peace and retired. He finally proceeded to the heaven of Vishnu, whom he found asleep, with Lakshmi sitting by him. Knowing the mild temper of the god, he judged that a mere appearance of disrespect would not, as in the two former cases, be sufficient to try it: he therefore approached the sleeping deity, and gave him a severe kick on the breast. On this, Vishnu awoke; and instead of being indignant, as Brahma and Siva had been, he not only expressed his apprehensions and regret lest he should have hurt his foot, but benevolently proceeded to chafe it. Brigu, on witnessing this, exclaimed, "This god must be the mightiest, since he overpowers all by goodness and generosity."

A similar exploit to another incident which is related of Brigu, would prove as inconvenient as extraordinary, were it to be exerted in the present state of mundane population. It is told of him, that the wife of King Suguru proving barren, applied to him to remove the evil; than which no greater can be apprehended by a Hindu female. Brigu promised that, on the performance of certain ceremonies, her wishes should be accomplished. The required measures were immediately adopted by the anxious queen, who was accordingly, by the aid of Brigu, enabled to produce at one birth, the moderate progeny of sixty thousand sons. Whether she continued to be equally prolific, Hindu mythology does not state.

THE BRAHMADICAS,

Called the sons of Brahma, are named Marichi, Atri, Vasishta, Palastya, Angiras, Pulastia, and Critu. Colonel Wilford, in the Asiatic Researches, has considered the Brahmadicas, the Menus, and the Rishis, to be seven individuals only. The names of some of the Brahmadicas correspond with those of some of the Rishis.

THE MENUS

Are seven: Swayambhuva (who by some is termed an incarnation of Brahma), Swarochesa, Uttoma, Tamasa, Raivata, Chaishusha, and Satyavrata. Sir William Jones has considered Swayambhuva to have been Adam; and Satyavrata, Noah.

THE RISHIS

Were the children of the Menus, the offspring of the Brahmadicas, who were the sons of Brahma. They are seven in number, and are named Kasyapa, Atri, Vasishta, Viswamitra, Gautama, Jamadagni, and Bharadwaja. They are astronomically the husbands of the six Pleiades. How six and seven can accord, it may be difficult to understand. Mythologically, they were seven sages, who obtained beatitude by their virtue and piety.

SURASWATI,

The goddess of learning, music, and poetry, is the wife of Brahma. The reverend missionary Ward, in his work on the history, &c. of the Hindus, has described her as the daughter of Brahma, and one of the wives of Vishnu; but all the other authorities which I have consulted represent her as I have described. She is also called Brahmi, or Brahmini, the goddess of the sciences; and Bharadi, the goddess of history. She is sometimes seen as a white woman standing on a lotus, or water-lily, holding a lute (or *vina*) in her hand, to shew that she is also the goddess of music; at others, riding on a peacock, with the same emblem in her hand. (See fig. 4, plate 3.) Although the worship of Brahma has fallen into disuse, the annual festival of Suraswati, in the month Maghu, is highly honoured. On that day she is worshipped with offerings of perfumes, flowers, and rice; and the Hindus abstain from either reading or writing, as they ascribe the power of doing both to be derived from this goddess. Offerings are also made to her in expiation of the sin of lying, or of having given false evidence. If these offerings have, as is alleged, a successful effect, it may be imagined that they are not infrequently made, as the sin is one to which the Hindus are infinitely too prone.

Bartolomeo describes Suraswati as presiding over gold and silver, trees, fruit, rice-fields, plants, and cattle; and as sitting on the lotus, suckling a child at her breast, and pouring from a bag the productions of the earth. This description will, I imagine, better apply to Sri, or Lakshmi, the Ceres of the Hindus. Suraswati has been compared to the unarmed Minerva, or goddess of wisdom, of the Greeks and Romans.*

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* I will take this opportunity of noticing, that, in the Pantheum Mythicum of Pomey (now in my possession), which formerly belonged to the late Sir William Jones, and is referred to by him in his dissertation on the gods of Greece, Italy, and India, he has, in various marginal and other notes, compared the deities of these several mythologies as follow:—

Siva	Jupiter.
Indra	
Brahma	Saturnus.
Yama	Minos.
Varuna........	Neptunus.
Surya.........	Sol.
Chandra.......	Lunus.
Vayu	Æolus.
Viswakarma....	Vulcan.
Aswinicamara..	Castor and Pollux.
Ganesha	Janus.
Pavana	Pan.
Viraja, or Vaitarini,	The River Styx.
Kuvera........	Plutus.
Krishna	Apollo.
Nareda	Mercurius.
Rama.........	Bacchus.
Bala Rama....	Ditto, as the inventor of the use of wine.
Skanda	Mars.
Durga	Juno.
Suraswati......	Minerva.
Remb'ha	Venus.
Ushasa	Aurora.
Swaha	Vesta.
Prit'hivi.......	Cybele.
Sri	Ceres.
Gopyah	Musæ.
Vidyah	
Atavi Devi	Diana.
Aswiculapa	Genii.
Heracula	Hercules.

Pl. 4.

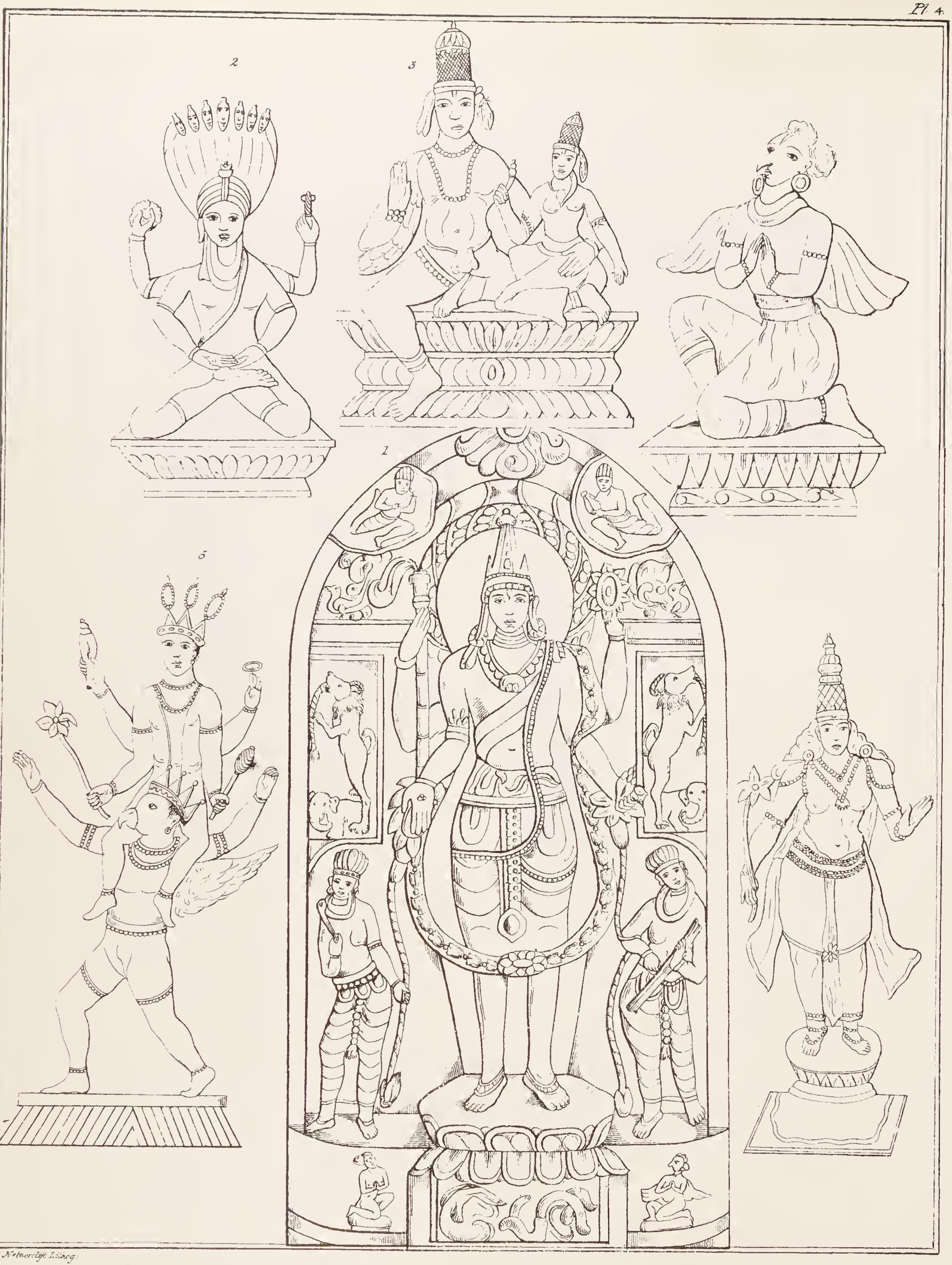

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Fig. 1 – 2. Vishnu. Fig. 3. Vishnu and Lakshmi. Fig. 4 – 5. Garuda. Fig. 6. Lakshmi.

From Ancient Sculptures, Casts, &c.

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CHAPTER II.

The Sect of Vishnu.—Vishnu.—The first, second, third, fourth, and fifth Avatars.

The SECT of VISHNU.

I have, in a former page, stated, that the Hindus of the Brahminical religion are divided into six great religious sects, *viz.* the Vishnaivas, Saivas, Saurias, Ganapatyas, Sactis, and the Bhagavatis; and as the deities worshipped by these six sects may be given, with greater clearness as well as conciseness, under the heads of the sects to which they belong, I have adopted that plan, as far as I conveniently could, in preference to describing them according to the rank which they respectively occupy in the Hindu mythology.

VISHNU

Is the second-named of the *Trimerti* or Hindu Triad, and the preserving spirit of the supreme deity—Brahm. This god is represented of a black or blue colour, with four arms; in which he holds a club, to shew that he punishes the wicked; the *chank*, or wreathed shell, blown on days of rejoicing, and at a period of worship; the *chukra* or discus, the emblem of his universal domination; and the *lotus*, or water-lily, the type of his creative power. He is variously described: sometimes seated on a throne of the sacred lotus, with his favourite wife, Lakshmi, in his arms; or standing on a lotus pedestal between his two wives, Lakshmi and Satyavama (fig. 1, plate 4); at others reclining on a leaf of that flower, or on the serpent *Ananta*, or eternity, floating on the surface of the primeval waters (fig. 1, plate 5); or riding on Garuda (his celestial *vahan* or vehicle), which is represented as a youth with the wings and beak of a bird (fig. 5, plate 4).

As each of the deities of the Triad is occasionally seen possessing the attributes of the others, Vishnu is found sometimes as the Creator, and at others, as the god of Destruction, as well as the Preserver. In one of the hypotheses respecting the creation of the world, he appears in his creative attribute, giving birth to Brahma, who is springing from his navel to execute his high behests, in producing the elements, and forming the system of the world (fig. 1, plate 5). In his tenth incarnation, or the *kalki avatar* (which is yet to come), it is fabled that he will appear at the end of the *kali yug* as an armed warrior, mounted on a white horse, furnished with wings and adorned with jewels; waving over his head, with one hand, the sword of destruction, and holding in the other a discus, or, as Mr. Maurice has imagined, a ring, or emblem of the perpetually revolving cycles of time. The horse is represented holding up the right fore-leg; and the Brahmans say, that when he stamps on the earth with that, the present period will close, and the dissolution of nature take place.*

Mr. Holwell, in his historical events, has described the world as resting on the head of a serpent, which is supported on the back of a tortoise. Another writer has farther explained this, by informing us, that "the sins of the sages increasing, the Kalki will set down his right foot to punish their sins, and therewith press the earth so hard, that the serpent Seesha shall not be able to bear it; and the tortoise, feeling the unusual burthen, shall fall into the deep, and so rid himself of his load; and by that means, all the wicked inhabitants of the world will be destroyed."

No sanguinary sacrifices are offered to Vishnu. He is considered as a household god, and is extensively worshipped. His wives are Lakshmi, the goddess of fortune and beauty (fig. 6, plate 4), and Satyavama.

The heaven of Vishnu is thus described by Mr. Ward, from the *Mahabharata:* "This heaven, called Vaikunt'ha, is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of

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* Fig. 3, plate 13, is a representation of this *avatar*, from a compartment in the temple of Rama, which differs in some points from the description just given.

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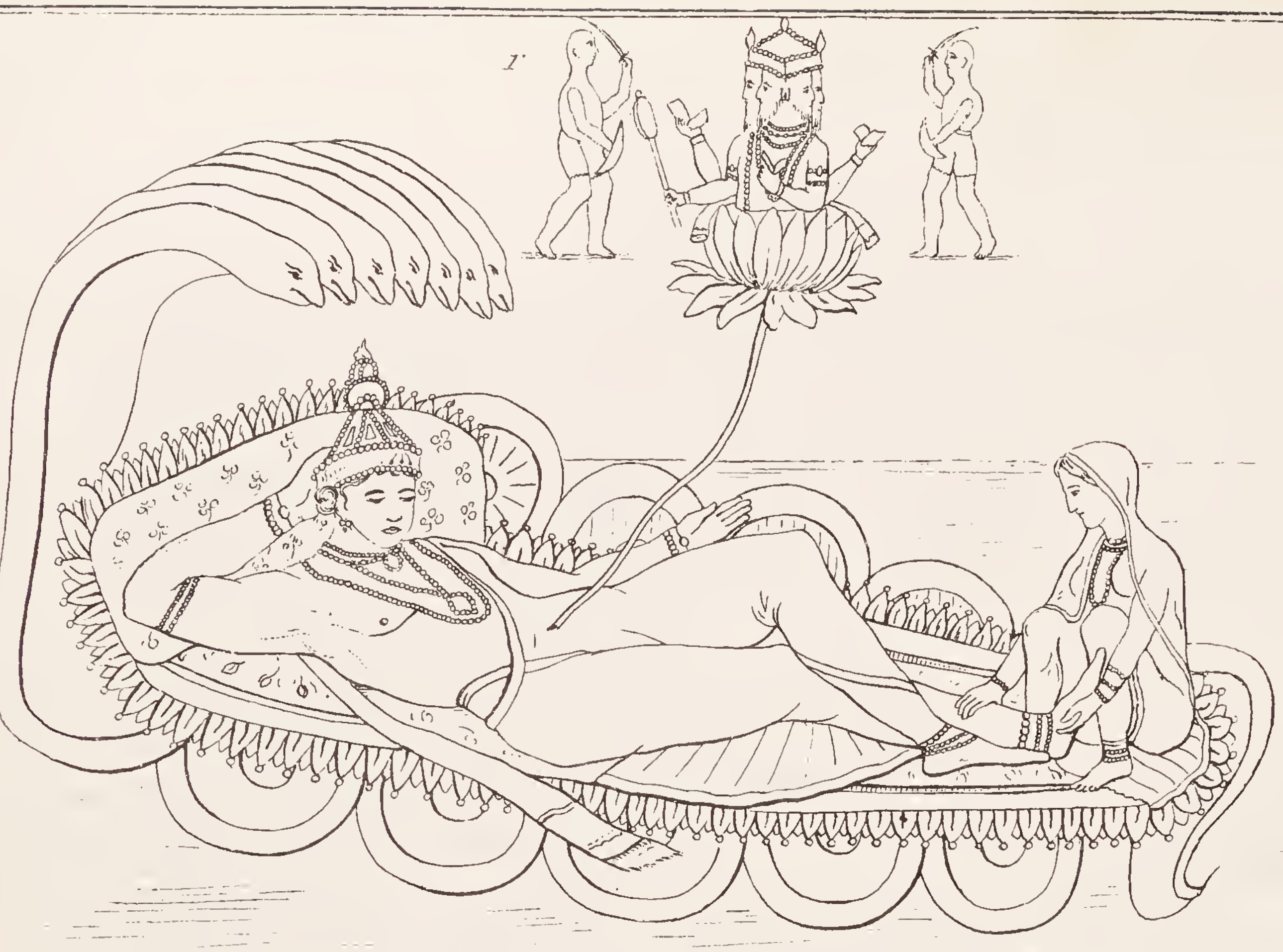

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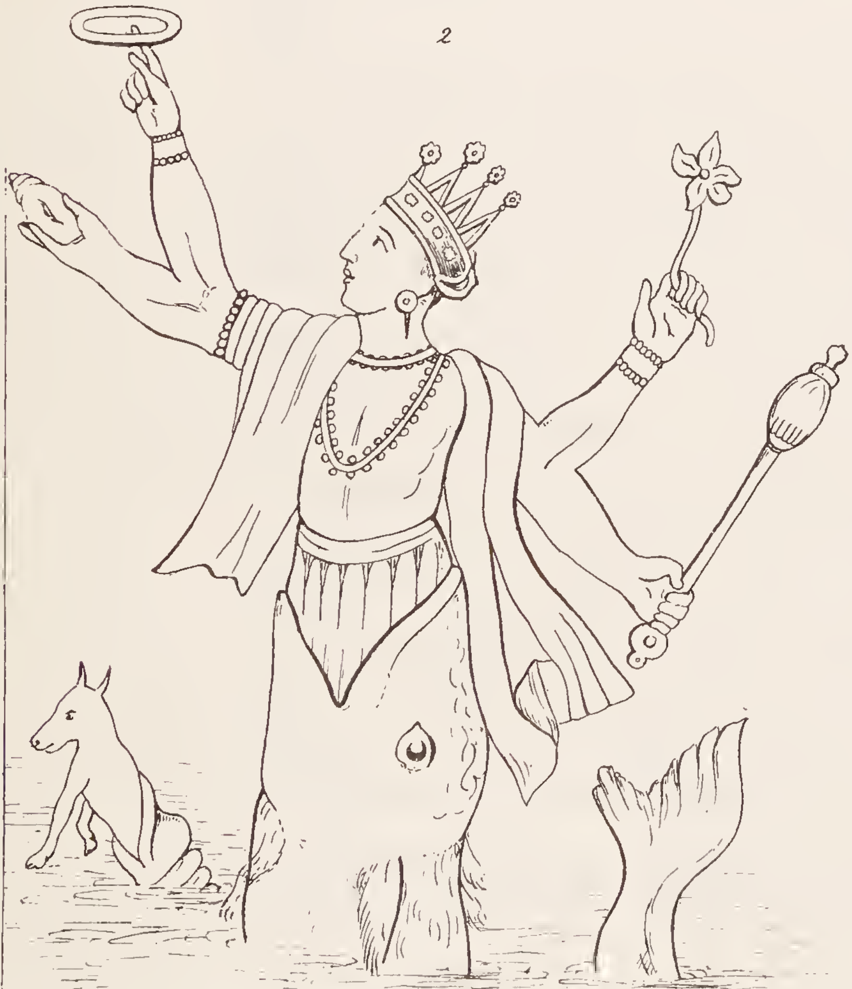

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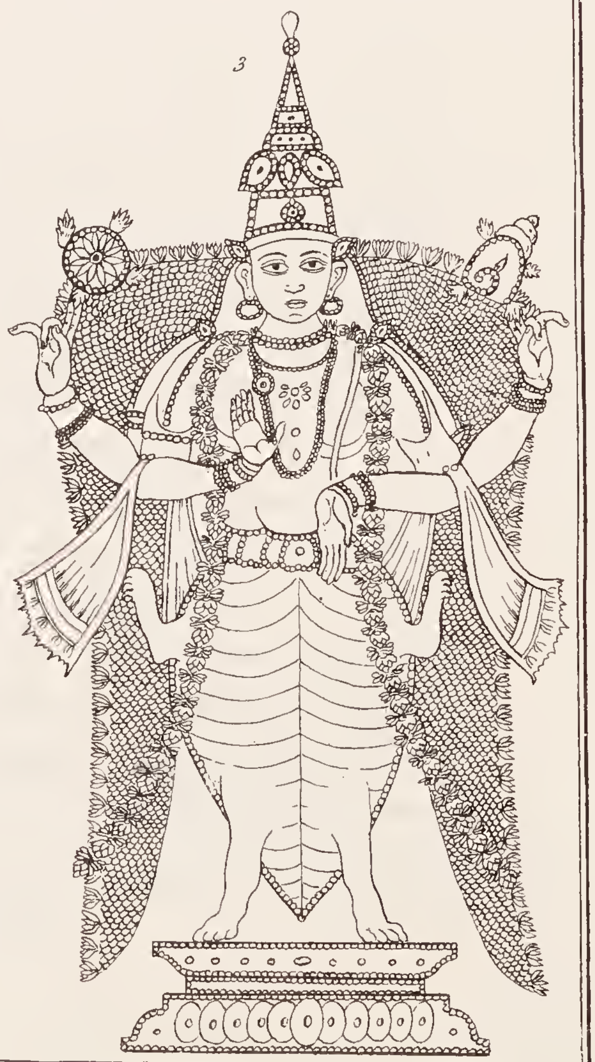

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Fig. 1. Vishnu reposing on the Serpent Ananta, and contemplating the creation of the world.
Fig. 2. The First, or Matsyavatara – Fig. 3. Kurmavatara.
From a Compartment in the Temple of Rama – and other Drawings.

Published by Parbury, Allen & Co. London 1832.

precious stones. The crystal waters of the Ganges fall from the higher heavens on the head of Druvu, and from thence into the bunches of hair on the heads of seven Rishis in this heaven; and from thence they fall and form a river, Vaikunt'ha. Here are also fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphæas, &c. &c. On a seat, as glorious as the meridian sun, sitting on water-lilies, is Vishnu; and on his right hand the goddess Lakshmi. From the body of Lakshmi the fragrance of the lotus extends eight hundred miles. This goddess shines like a continued blaze of lightning. The Dévarshis and Rajarshis constantly celebrate the praise of Vishnu and Lakshmi, and meditate on their divine forms. The Bramharshis chaunt the Veda. The glorified Vishnaivas approach Vishnu, and constantly serve him. The gods are also frequently employed in celebrating the praises of Vishnu."

Vishnu had a thousand names; and many *avatars* or incarnations are ascribed to him, in which he is represented in various forms, to save the world; to restore the lost Veda, or sacred writings; to destroy the giants; and to punish the wicked. Ten of these *avatars* compose a large portion of the Hindu mythology. Nine of them are already past, but the tenth is yet to come, in which the dissolution of the world will take place. An *avatar* is a descent of the Deity, in some manifest shape, upon earth. Thus in the first *avatar*, Vishnu appeared as a fish; in the second, as a tortoise; in the third, as a boar; in the fourth, in the compound character of a man-lion, and in the others in human forms. It is to be observed, that the *Varaha avatar*, commonly described as the third, is placed as the second and most important *avatar* in some of the Puranas, which appear to have multiplied, and carried back to an earlier period, the incarnations of Vishnu: the first and second being in them made the tenth and eleventh *avatars*. The principal incarnations of this Deity are, however, usually known as they will be found described in the following pages.

FIRST *or* MATSYA AVATAR.

In this *avatar* Vishnu is fabled to have assumed the form of a fish, to restore the lost Veda, which had been stolen from Brahma, in his sleep, by the demon Hayagriva. This and the two following *avatars* seem to refer to the universal deluge; and the present would appear as the announcement of it to a pious king, Satyavrata; who, by some, has been considered to have been Noah of the Holy Scriptures. Hindu allegory has woven the legend into a sort of fairy tale, making Vishnu appear first in the shape of a minute fish to the devout monarch to try his piety and benevolence; then gradually expanding himself, he became one of an immense magnitude. He subsequently disclosed himself, and finally announced the flood, which, in consequence of the depravity of the world, was about to overwhelm the earth with destruction. "In seven days from the present time the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended."*

As it was announced, the deluge took place; and Satyavrata entered the ark and did as he was directed, in fastening it to the horn of the fish; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyavrata and his companions), Vishnu slew the demon Hayagriva, and recovered the lost Veda: or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

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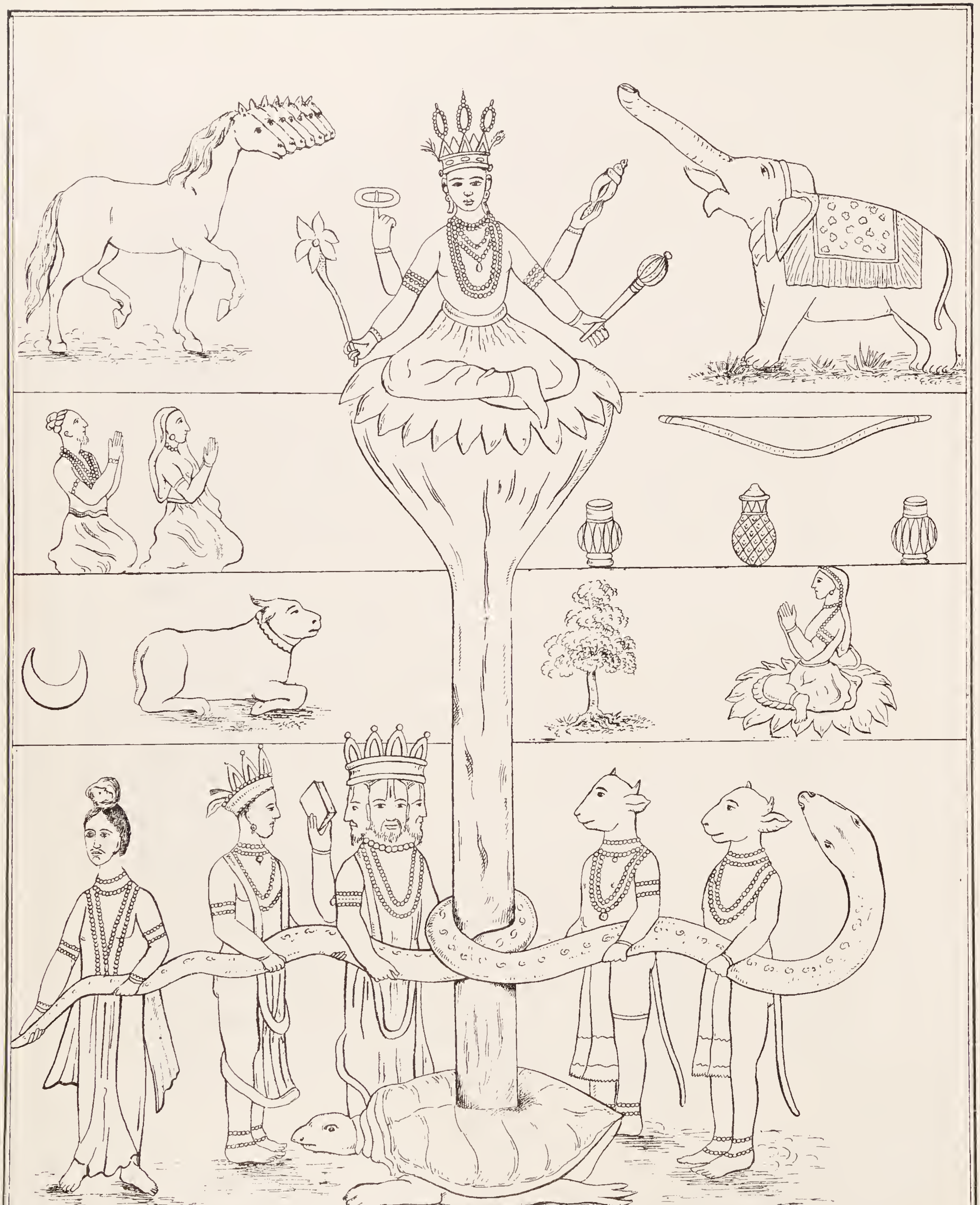
* Maurice.



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The Kurmavatara.

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Fig. 2, plate 5, represents Vishnu, having the body of a man issuing from the mouth of a fish. On his head is a crown, and in his four hands he holds the lost veda, the *chuckra,* the *chank* or shell, and a sword.

SECOND *or* KURMAVATARA.

In this *avatar* Vishnu assumed the form of an immense tortoise to support the earth, while the gods and genii churned with it the ocean. Vishnu is here represented as a tortoise sustaining a circular pillar, which is crowned by the lotus throne, on which sits the semblance of that deity in all his attributes. A huge serpent encircles the pillar, one end of which is held by the gods and the other by the *daityas,* or demons. By this churning the sea was converted into milk, and then into butter; from which, among other things, were produced the *amrita,* or water of life drank by the immortals; Sri, or Lakshmi, the goddess of fortune, and the favourite wife of Vishnu; the moon, "shining with ten thousand beams of light;" a white horse with seven heads; a physician or holy sage; a mighty elephant; Suradevi, the goddess of wine; a sparkling gem worn by Vishnu Narayan on his breast; the tree of plenty; and the all-yielding cow, Kamdenu. (See fig. 3, plate 5 and plate 6.)

Before dismissing this account of the *kurma avatar,* I shall relate an extraordinary belief which prevailed among the Iroquois Indians, in which the tortoise is imagined to have acted an equally important part in the formation of the globe. They believed that before that period there were six male beings who existed in the regions of the air; but were, nevertheless, subjected to mortality. Among them there was no female to perpetuate their race; but they learnt that there was one in heaven, and it was agreed that one of them should undertake the dangerous task of endeavouring to bring her away. The difficulty was how he should get there; for although he floated in æther, it appears that he could not soar to the celestial realms. A bird, therefore (but whether the eagle of Jove, or the Garuda of Vishnu, or of what other kind, we are not told), became his vehicle, and conveyed him thither on his back. He saw the female, and seduced her by (what too many ladies of the present day are led astray by) flattery and presents; but of what kind we are also unfortunately left in ignorance. The supreme deity knowing what had taken place, immediately turned her, like another Eve, out of Paradise, and she was received by a tortoise on its back; when the otter (a most important party in North American legends) and the fishes disturbed the mud at the bottom of the ocean, and, drawing it up round the tortoise, formed a small island, which, gradually increasing, became the earth. The female had at first two sons (one of whom slew the other), and afterwards several children, from whom sprung the rest of mankind. This curious legend would appear to bear, in some parts, a strong affinity to the history of our first parents; and a great analogy, in others, to the mythology of the Hindus.

THIRD *or* VARAHA (Boar) AVATAR.

Whether this and the preceding *avatar* have any relation (as the first *avatar* is supposed to have) to the general deluge, or refer to a subsequent convulsion of nature, attended by a local flood, would appear to admit of some doubts. The best authorities, however, seem to incline to the opinion that all the three, clothed in different allegories, relate to the same awful and momentous event. Vishnu is here represented with the head of a monstrous boar, supporting the world, which had been overthrown and sunk to the bottom of the sea by a malignant demon, on his tusks. Fig. 1, plate 7, taken from a fine specimen of ancient sculpture in alto-relief, represents him armed with a richly ornamented shell and discus to attack the demon. One arm is stretched forward in a bending position, bearing Lakshmi on a lotus throne; with another hand he is leading Satyavama. Underneath is the figure of another female, issuing from something resembling a fish, on which Varaha has set his foot. Fig. 2 in the same plate, likewise taken from an ancient sculpture, represents Lakshmi or Varaha also armed for the combat. She possesses four heads (one that of a boar) and eight arms, with the last of which she wields various instruments of destruction. About her are figures of boars armed with bows

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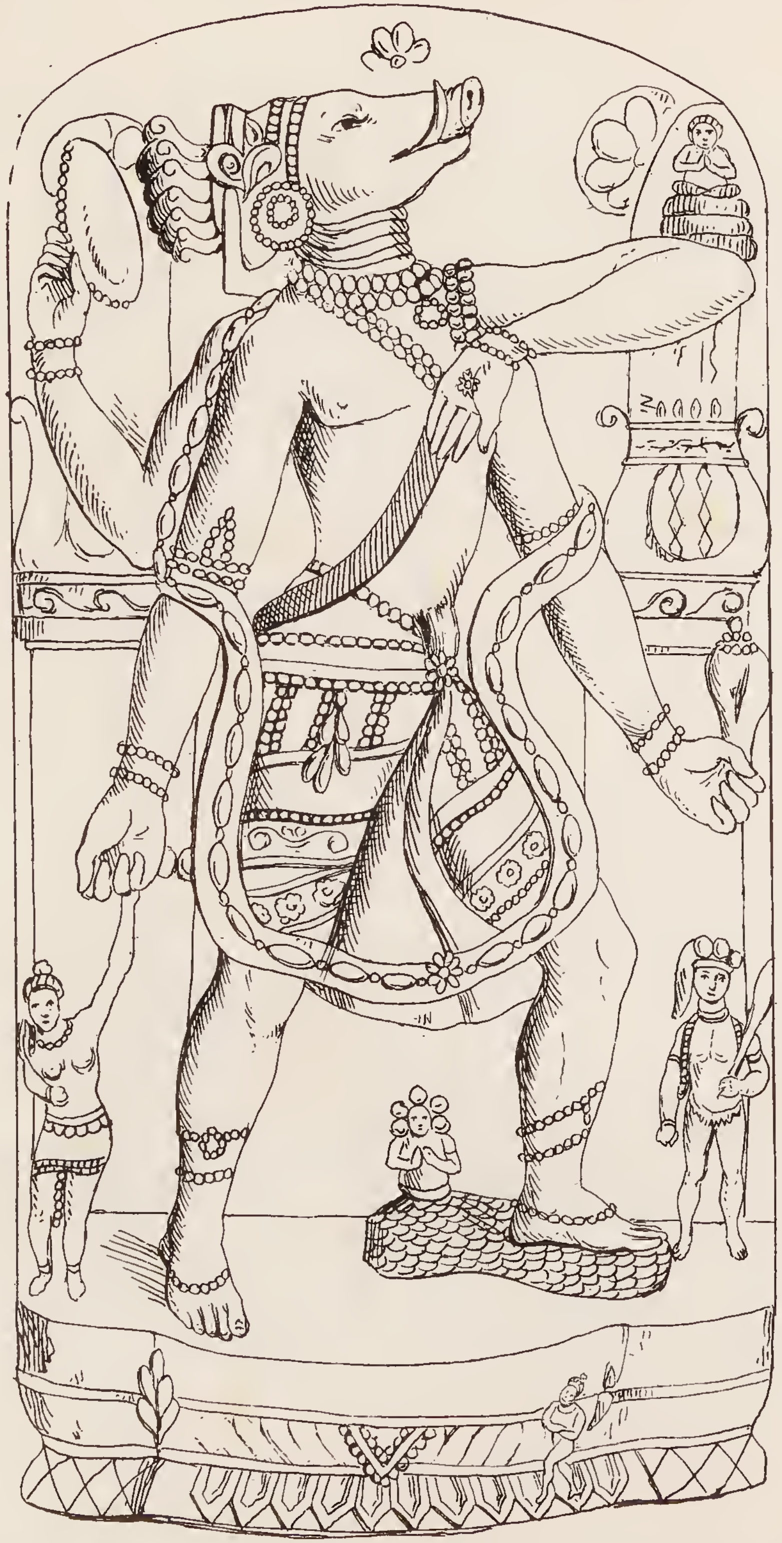

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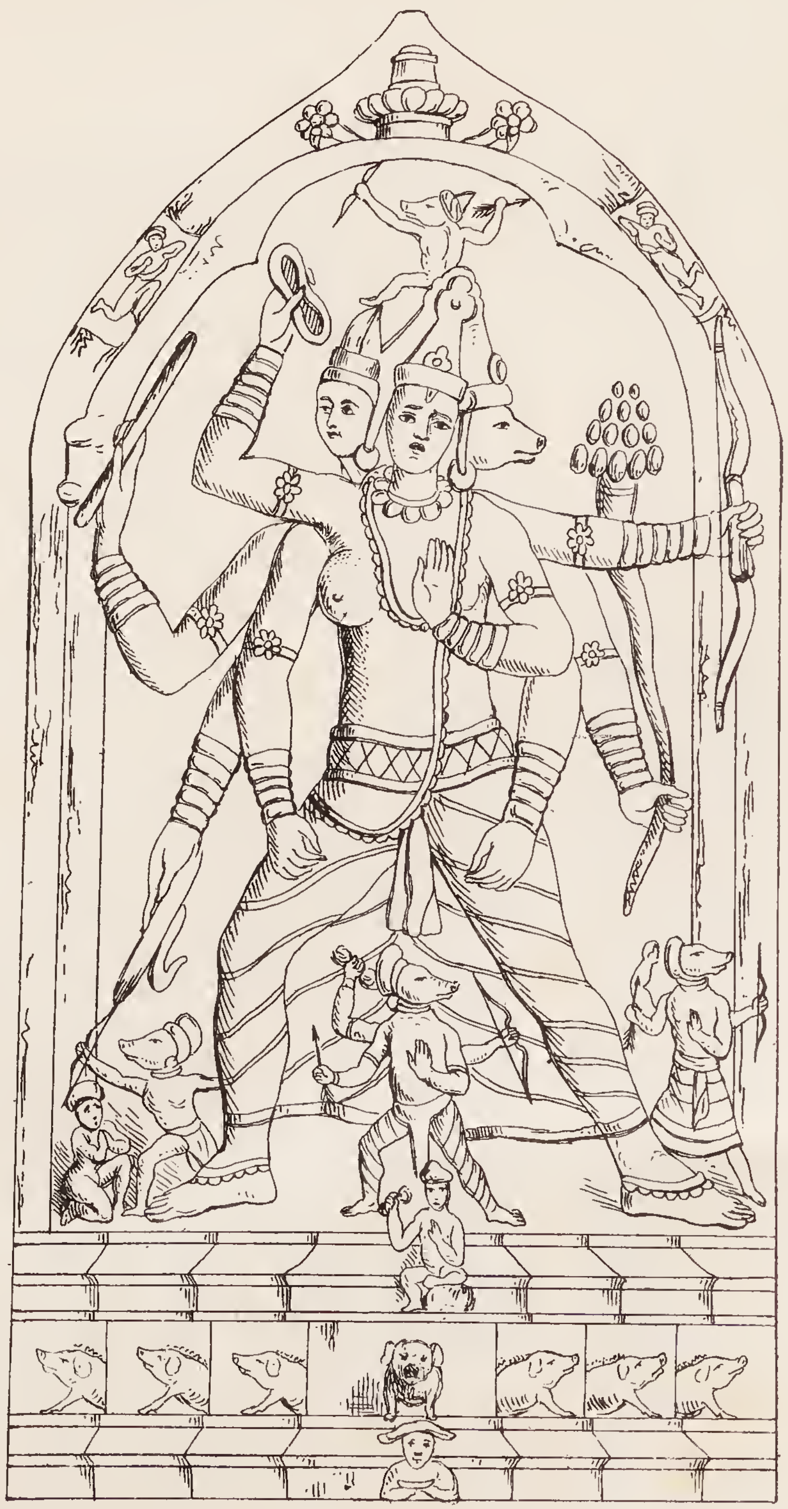

W. Clerk. Lith. 41. Dean S^t Soho.

Fig: 1. The Varaha or third Avatar of Vishnu. 2. Lakshmi as Varahi.

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and arrows, and in the act of discharging the latter. The whole is represented under a Gothic arch, resting on a plinth ornamented with the heads of boars.

In an ancient legend relating to the destruction of the city of Mahabalipooram, and the seven pagodas, on the coast of Coromandel, by an earthquake and inundation during an early period of Hindu history, it is stated that " Hirinacheren, a gigantic prince or demon, rolled up the earth into a shapeless mass, and carried it down to the abyss; whither Vishnu followed him in the shape of a hog, killed him with his tusks, and replaced the earth in its original position." A large portion of the magnificent ruins of the city and pagodas are now covered by the sea; other parts of them (the sculpture of which are still in many places very little injured by the lapse of ages or the effect of the elements) extend over a space of several miles. One of the cavern temples, now used as a place of worship, is said to contain a fine figure of Vishnu in the Varaha Avatar.

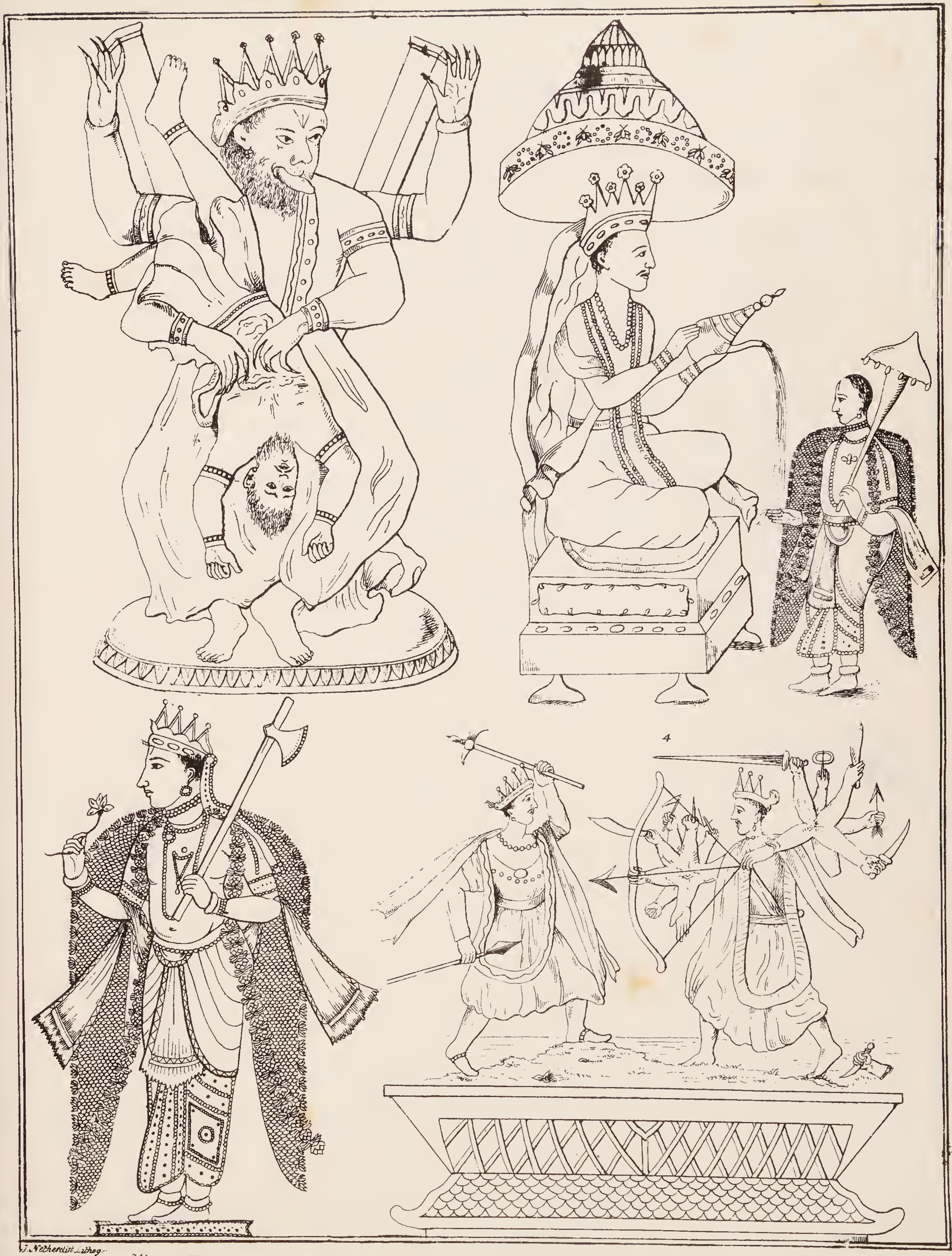
FOURTH, *or* NARA-SINGH (Man-Lion) AVATAR.

In this *avatar* Vishnu took the form of another monster, to punish the wickedness of a profane and unbelieving monarch, Hiranyacasipa, the brother of the gigantic demon mentioned in the third *avatar*, and his successor on the throne, who being not less wicked than his predecessor, refused to do homage to Vishnu. He had a son, named Pralhaud, who disapproved of his father's conduct; who, in consequence, banished, and sought to kill him. A reconciliation, however, at length took place: but the king still contended against the supremacy of Vishnu, boasted that he himself was lord of the universe, and asked wherein Vishnu was greater than himself? Prahaud replied, that Vishnu was supreme over all, and was every where. " Is he," said Hiranyacasipa, " in this pillar?" (striking it at the same moment with his sceptre): " if he be, let him appear." In an instant the magnificent column was rent in twain, and Vishnu, in the form of a man with the head of a lion, issued from it, and tore Hiranyacasipa in pieces. (See fig. 1, plate 8.)

FIFTH *or* VAMUNA (Dwarf) AVATAR.

Vishnu, in this *avatar*, took the form of a Brahman dwarf, to humble the pride and arrogance of another monarch, Maha Bali, a descendant from Pralhaud, mentioned in the foregoing *avatar*. This king is represented to have been both a pious and a magnificent sovereign, and by his religious austerities to have obtained from Brahma the dominion of the universe, or the three regions of the sky, the earth, and *patala* (or hell). Having thus, by his piety, gained supreme power, his virtue was not long proof against the pride which his pre-eminence created, and he neglected to worship the gods, and to offer up to them the oblations which he had been before accustomed to do. In short, he arrogated to himself a superiority over all created beings, and an equality of power with the gods themselves. The Dewtahs, alarmed, supplicated, through the mediation of Brahma, the protection of Vishnu, who descending from heaven, became incarnate in the person of a dwarf, the more effectually to humble the pride, and to punish the presumption of the apostate king.

It must here be imagined, that power having been once conferred upon mortals by a deity could not be recalled without the consent of the party who had obtained it. In this *avatar*, Vishnu appears to have judged that the end would sanctify the means, and to have resorted to a somewhat unholy fraud to effect his object in depriving Maha Bali of his authority. Having interested the king, who compassionated his distress, in his behalf, he supplicated him for a piece of ground, not larger than he could measure with three steps, on which to erect a poor dwelling to contain himself and his books. This the king readily granted, and confirmed by the solemn Hindu ceremony of pouring the sacred water from a vessel over the hands of the supplicant. As soon as the holy stream had reached his hand the form of the dwarf began to expand itself, and at length became so enormous that it appeared to extend itself up to heaven. Then with one stride he compassed the earth; with another, heaven; and with the third was about to obtain *patala*, when Maha Bali, convinced that the pretended



J. Netherclift Lithog.

Fig. 1. The Narasinghavatara, or the Fourth Avatar or Vishnu. Fig. 2. The Fifth, or Vamuna Avatar.
Figs. 3 & 4. The Sixth, or Parasu Rama.

From the Temple of Rama, and other Drawings.

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dwarf was no other than the god himself, fell prostrate in adoration before him, and yielded it up. From this incident of Vamuna Vishnu is also called *Trivikrum*, or the three-stepper.

While the foot of Vishnu was extended the second time, to compass the heavens, Brahma came and poured water upon it; which descending to the earth, formed the sacred stream of the Ganges. This river is thus fabled, by the Vishnaivas, to have gushed from the foot of Vishnu. The Saivas, however, claim for it a different origin, as will be hereafter seen.

Mr. Chambers, in the first volume of the Asiatic Researches, mentions Maha Bali to have been the founder of the magnificent city of Mahabalipooram. This conjecture will be somewhat at variance with the story told of its destruction in the third *avàtar;* but the discrepancy may, perhaps, be reconciled, by supposing that he may have added to what remained in his reign of its former splendour, and given it his name, by which it may have been known; or, what may be more probable, the city may have been founded at an earlier period, by another prince of the same name.

CHAPTER III.

The Sixth and Seventh Avatars.

SIXTH AVATAR, *or* PARASU RAMA.

In this *avatar* Vishnu no longer assumes the form of a monster, but claims our admiration as a youthful hero, Parasu Rama, for his filial piety and undaunted prowess in exterminating a race of tyrants, the *Khetrie* or warrior tribe of India, who had oppressed mankind, and barbarously caused the death of his parents. In consequence of having no offspring, his father and mother had secluded themselves from the world, and passed their time in prayers, mortifications, and religious austerities, in the hopes that these would be acceptable to Vishnu, and that they might eventually obtain for them the earnest wish of their hearts. Their supplications were at length heard, and Runeeka, the mother of Parasu Rama, gave birth to a beautiful child (an incarnation of Vishnu himself), whose transcendent talents and virtues were so pleasing to Maha Deo, or Siva, that he translated him to his heaven on the summit of Mount Kailasa, where he remained till the age of twelve years, when he re-appeared on earth, to assert the rights of his father against an inhuman and vindictive tyrant, Deeruj, of the *Khetrie* race, who had oppressed (and before Parasu Rama could arrive had murdered) him. He came in time only to witness the remains of the funeral pile of his parents (his mother having performed suti), and instantly swore by the sacred waters of the Ganges to wholly exterminate the race of their murderers.

Deeruj is represented as possessing a thousand arms, wielding as many destructive instruments of war; but endowed with the immortal energies of Vishnu, Parasu Rama easily overcame him (see fig. 3, 4, plate 8), and the numerous forces which attended him; and speedily effected the destruction of the race of the *Khetries*.

It may be here mentioned, that this incarnation and the two following *avatars* are supposed to relate to the heroic exploits of warlike and patriotic princes, who would appear to have relieved their country from either internal oppression or foreign invasion. Parasu Rama having succeeded in extirpating the Khetries, collected together their treasures; one portion of which he consecrated to the gods, the other he bestowed in charity. He then retired, to devote the remainder of his life to the purposes of religion.

Another story is also related of Vishnu in this incarnation, which seems to partake, in some degree, of the pious artifice by which he had overcome Maha Bali in the preceding *avatar*. Having conquered the *Khetries*, Parasu Rama bestowed their country upon the Brahmans: but subsequently asked for a small part of it back, whereon to end his days; which was ungratefully refused. He then supplicated Varuna, the Neptune of the Hindus, to withdraw the waters of the ocean from the foot of the gauts or mountains (the country he had bestowed upon the Brahmans, which the sea then reached), so far only as he could shoot an arrow from his bow. Varuna had no sooner promised, than it was insinuated to him that the supplicant was no other than Vishnu himself; whose arrow discharged from the sacred bow, *danook*, would probably fly over the whole extent of the waters, and thus deprive him of his dominions. The ocean god too late repented of the promise which he had made; but, as has been shown in the instance of Maha Bali, as the promises and gifts of the gods cannot be recalled (although it would appear they may be eluded or taken away, by the Hindu deities at least, by surreptitious means), it was resolved to oppose artifice to artifice, to lessen the apprehended serious consequences. In the night, therefore, preceding the morning on which Parasu Rama was to let fly the arrow, it was contrived to injure the string of the bow, so that when the shaft was discharged, it extended no farther over the waters than where they covered the present coast of Malabar, on the western side of the gauts, which has been fabled to have been thus rescued from the ocean.

The combats of the gods of the Hindu mythology with the giants who oppressed mankind so nearly resemble each other, that, as I shall elsewhere describe a most astonishing one, I shall refrain from a description of those of the other Hindu deities. It will, therefore, only be necessary to imagine, when one of these desperate encounters is mentioned, that the antagonists of the gods were monsters possessing an interminable number of heads, arms, and weapons; that innumerable forces, billions of elephants, and millions of horses and chariots, were engaged on each side; and that stupendous mountains, and serpents of enormous magnitude, flew about on these occasions, incomparably thicker and faster than musket-balls and grape-shot, on the ever memorable day of Waterloo. By this proceeding, I shall be enabled greatly to shorten, much to the relief of the reader, my account of the extensively worshipped deity, Krishna, and the heroes of the *Ramayana*.

SEVENTH AVATAR, *or* RAMA CHANDRA.

It has been already shewn, that the entire objects of the several *avatars* of Vishnu have been the punishment of tyrannical and wicked princes, who having obtained extraordinary power from the gods by their religious austerities, afterwards became iniquitous ministers of vice, and the sanguinary oppressors of mankind. They are, in consequence, represented as hydra-headed demons or giants, possessing numerous arms, which (as well as their heads) were no sooner struck off, than they were instantly reproduced. In this *avatar*, Vishnu appears in the person of a courageous and virtuous prince, the son of the puissant sovereign of Hindustan (whose capital, *Ayodhya*, is said to have extended over a space of forty miles), to punish a monstrous giant, Ravan, who then reigned over *Lanka* (or the island of Ceylon). Ravan, like the tyrants of the preceding *avatars*, had obtained his power by his piety, having been rewarded by Brahma,* in

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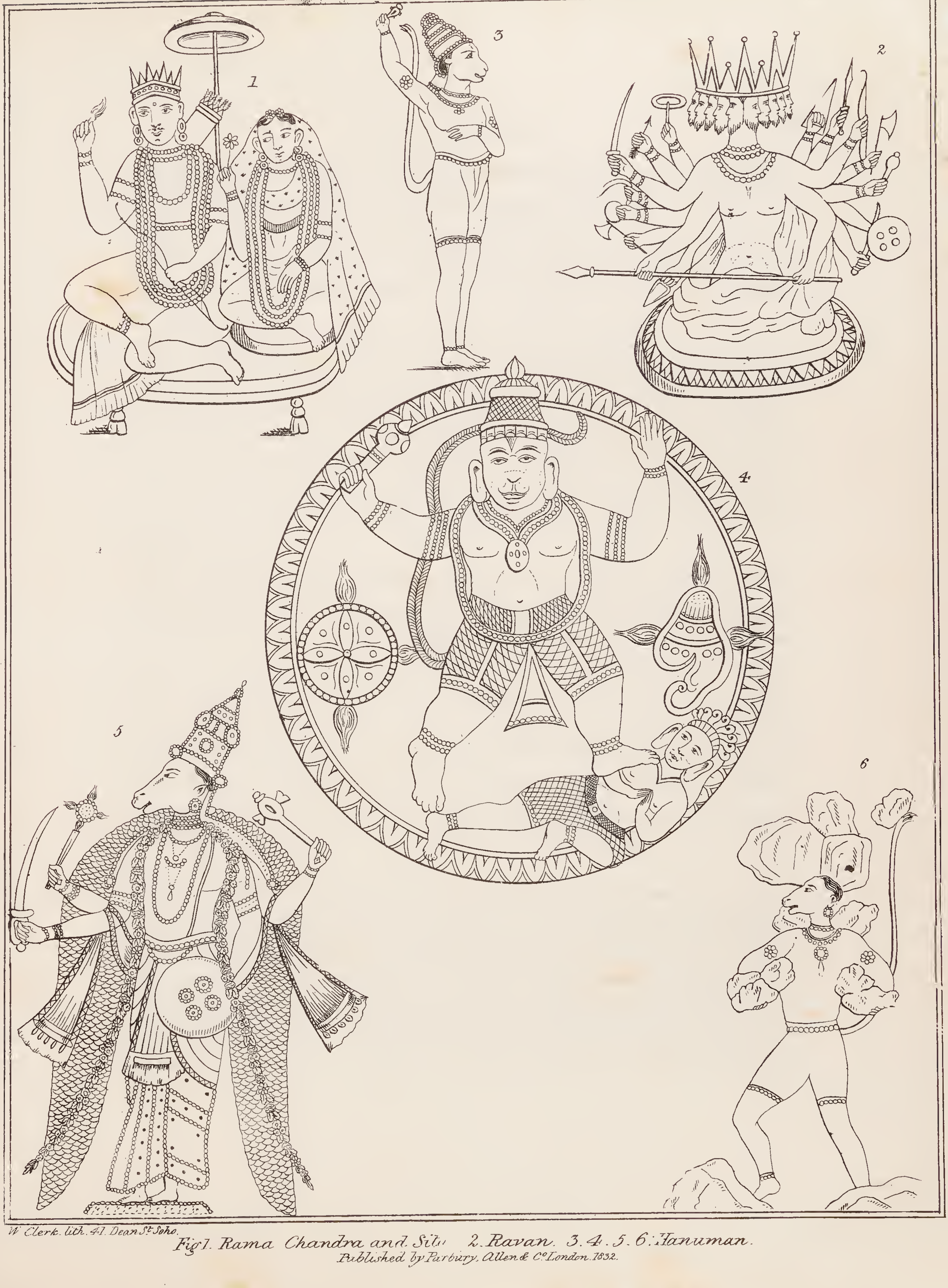
* There is another version of Ravan's acquirement of power, which exonerates Brahma and implicates Siva, in a manner difficult to account for beyond the charmed pale of Hindu mythology. Ravan, to propitiate Siva, cut off nine of his ten heads, and was about to decapitate the tenth, when Mahadeo, moved by such extraordinary devotion, demanded to know his wishes, pledging himself unreservedly to grant them. Ravan demanded immortality, universal dominion,



W. Clerk. lith. 41. Dean St. Soho.

Fig. 1. Rama Chandra and Sita 2. Ravan. 3. 4. 5. 6. Hanuman.

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consequence of it, with the monarchy of the three regions. Rama Chandra had also been brought up in the paths of religion and virtue, and had been taught that one of the first duties of a prince was to subjugate his own passions to their control. When, therefore, Ravan became an apostate from his duty to the gods, Rama Chandra was appointed the instrument of his destruction.

The Grecians had their Homer, to render imperishable the fame acquired by their glorious combats in the Trojan war; the Latins had Virgil, to sing the prowess of Eneas; and the Hindus have had their Valmic, to immortalize the martial deeds of Rama, and his army of monkeys, in subduing the giant Ravan and his hosts of many-headed monsters. The *Ramayana*, one of the finest epic poems (in spite of its many extravagancies) extant, beautifully describes the incidents of Rama's life, and the exploits of the contending foes.

The deity whose fame is thus celebrated, is, in the pictorial representations of him, usually described as a green man, seated beneath an umbrella, the emblem of sovereignty, on a throne: a quiver of arrows hangs at his back; in one hand he holds his destructive bow, and in the other a flower of the sacred lotus. By his side is placed Sita, who is depicted as a goddess of transcendent beauty, *of a deep yellow* complexion (see fig. 1, plate 9). Although the daughter of a king, and far famed for her loveliness, she did not disdain to sweep, in a most patriarchal manner, her own room daily; a task which our charming and accomplished princesses are not frequently discovered performing. In doing this, she was accustomed to lift with

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the *Linga*, and Parvati. These were, in consequence of Siva's pledge, bestowed: but as that god happened to be seized, like some of our austere Benedicts, with a momentary uxorious fit, he was unwilling to part with the lovely source of all his torment and all his bliss; so he prevailed on Vishnu to obtain (which that deity had a happy facility in doing), by stratagem, what he himself could not withhold. Vishnu, in disguise, succeeded; and Parvati, after purifying herself by austerities, was restored to her proper lord. Dominion and immortality, it would appear, still remained with Ravan; as, according to descriptions of compartments said to be in the temples of Ellora, he made prisoners of all the gods, not excepting Brahma, Vishnu, and Siva, and put them in chains.

one hand, while she swept under it with her left, a bow, which a thousand of her father's stoutest archers could not raise. This ponderous bow obtained for Rama the possession of the beauteous Sita, as her father, Junuka, who had received it from Mahadeo, had declared, that no one should marry her who could not bend it. Rama and Ravan were competitors for the prize; but the strength of the former easily effected that which the monstrous giant attempted in vain. Sita was, in consequence, adjudged to Rama, and Ravan retired overwhelmed with jealousy and shame, and brooding over a desire of revenge, which he lost no time in attempting to accomplish; and which was increased by a subsequent outrage offered by Lackshman, the brother of Rama, to Surpanukha, the sister of Ravan, whose nose and ears he most unceremoniously and ungallantly cut off, in consequence of her attempt to intimidate him for having rejected her proffered love. This insult instantly roused her family to arms, and three of her brothers fell by the hand of Rama. Thus the tyrant had obtained too correct a knowledge of the strength of Rama (as well as when he bent the bow of Junuka), to venture to attack him openly: he therefore sought to accomplish, by artifice, that which he could not effect by valour and strength; and to rob him, by stratagem, of the prize which he himself had been unable to win. It appears that Rama having been exiled from the dominions of his father by the machinations of one of his queens, had determined, although invited to return, to seclude himself from the world for a time, to perform his penitential austerities in honour of the gods in a retired forest, and Sita prevailed upon him to allow her to accompany him.

Ravan, who knew what had passed, and judged it a proper opportunity to effect his purpose, transformed himself into a beautiful deer, and sedulously ranged about the hut where Rama and Sita had taken up their abode. The beauty of the animal attracted the notice of Sita, who, with amiable female tenderness and humanity, earnestly besought Rama to kill it and present her with the skin. He at length consented, and set off in search of the deer, which led him in pursuit a considerable distance from the forest.

It then suffered itself to be shot. Ravan immediately transported himself back to the hut, and carried away Sita through the air in triumph.*

The poem then pathetically describes the grief of Rama, the measures adopted by him and his brother Lakshman to discover Sita, rendered difficult by the aerial course which Ravan had pursued. At length they learnt that she had been conveyed to Lanka. Rama then engaged in his interest a sovereign, Sugrivu, whose subjects consisted of monkeys, who sent an army of these sagacious and intrepid warriors, headed by his renowned generals, Hanuman, a monkey, and Jumont, a bear, and others of great martial fame, to his assistance. They marched forward, in the shapes of various animals, in splendid military array, until they reached, after numerous difficulties, dangers, and privations, the coast opposite Lanka, when they learned in a more positive manner from Sanput (a vulture) that Sita was in that island. But a difficulty then presented itself which necessarily led to a considerable delay; being no other than the ocean, which rolled its waves between the island and the main. It was accordingly determined in council, after long and mature deliberation (for they acted like discreet warriors, which all pugnacious nations of the present day do not), that it would be more prudent to attempt that which was possible, than to endeavour to do what was absolutely impossible; and as it was evident they could not pass over without a bridge, not to try that manœuvre, but, difficult as the undertaking was, to set about building one with all necessary dispatch. This, after strong opposition on the part of Ravan, and the utmost skill and courage on the side of Hanuman, was effected by the monkeys, their commander setting an example of perseverance and bravery, which it would be well if our generalissimos would always follow. This intrepid simian chief not only tore up mountains from their bases, but conveyed ten of them, sixty-four miles each in circumference, at a time (one on the tip of his tail, one under each arm, one on each shoulder, one in each paw, and three on his head), and cast them into the sea. (See fig. 5, plate 9.)

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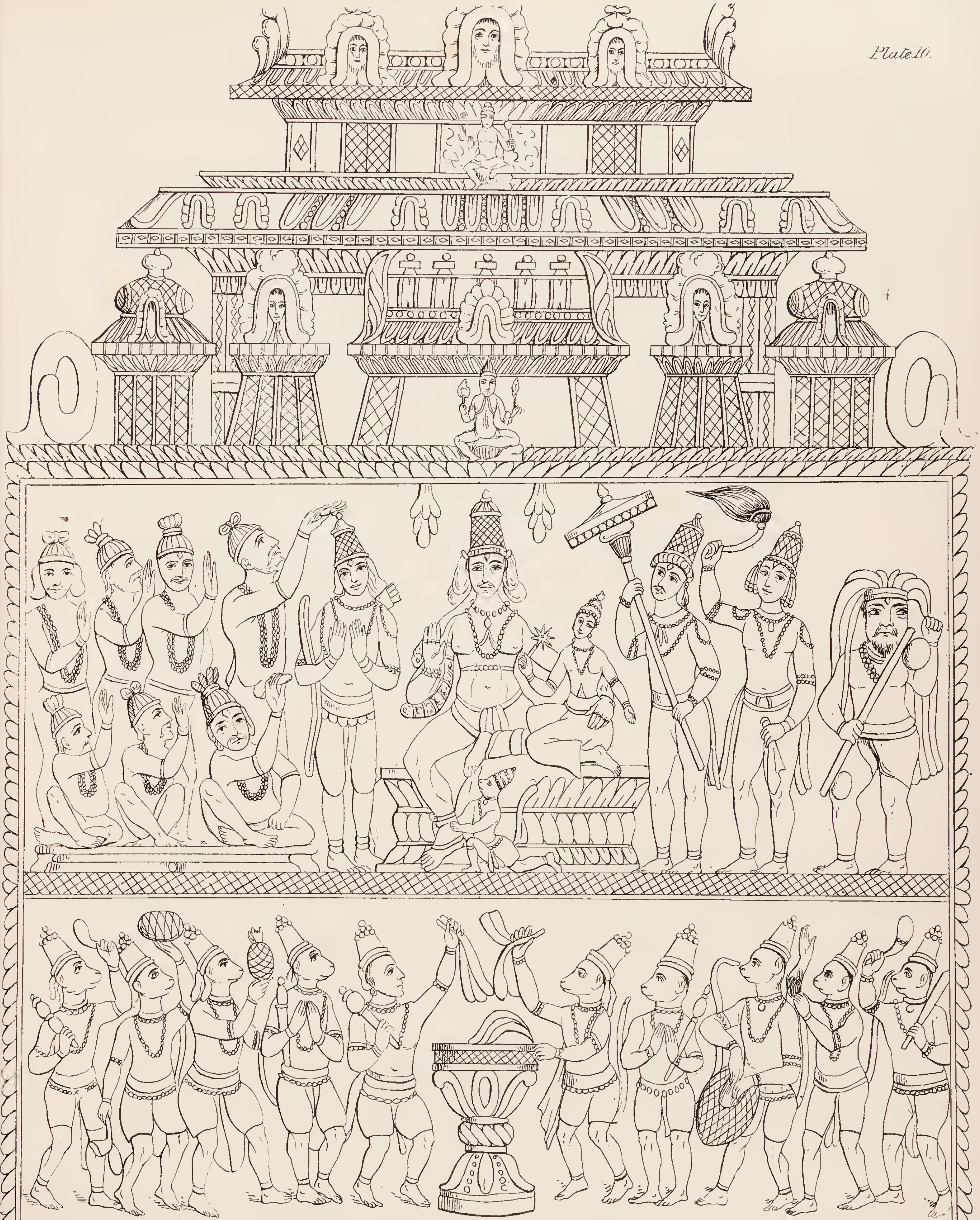
* There is another account of this incident, which my regard for the industrious and lovely daughter of Junuka induces me to give implicit credit to: namely, that while hunting, Rama meeting the Rakshasa in the form of a deer or antelope, shot him. The Rakshasa called, apparently in pain, upon the name of Lakshman, with whom Rama had left Sita. The affectionate wife believing that the cry came from Rama, whom she imagined to be in danger, urged her protector to fly to his aid. Lakshman at length, having previously drawn with his bow round the abode of Rama a charmed circle, within which nothing could injure Sita, and which he forbade her to pass, hastened to the relief of his supposed brother. No sooner had he left his charge than a mendicant Brahman appeared, and solicited alms; but would accept of none unless taken without the circle. Sita, respecting the sacred character of a Brahman, was induced to pass the prescribed bounds, and was immediately seized by him (who was Ravan in disguise), and carried away through the air to Lanka.

If we are to believe the Hindus, the remains of this mighty undertaking, now called Adam's bridge, are still observable: but if we are not satisfied to extend our implicit faith so far, we may, perhaps more safely, imagine that Ceylon was once a part of the Continent, and insulated by a violent convulsion of nature; and that the mountains of Hanuman are but the fragments of the rocky isthmus which formerly linked them together. But whatever our wayward imaginations may lead us to think, the Hindus possess a firm belief in the feats of Hanuman and his indefatigable monkeys: and with their belief, only, we have at present to do.

Impatient of delay, and anxious to be informed of the treatment which Sita had experienced, it was deemed advisable by Rama and his generals, that, while farther operations were in progress in building the bridge, accurate information should be obtained respecting her. The sage Jumont observed, that he who could leap a hundred joguns (about seven or eight hundred miles) across the channel, was exactly the party required. Who so proper to execute a brave action as he who proposes it, has been often observed; but, unfortunately, commonly observed in vain. Thus Jumont said, he himself would be glad to attempt it, but was too old: others were equally willing, but equally, from some cause or other, unable to undertake it. One, indeed, believed he might leap across, to be sure, easily enough; but HE thought the question should be, if he might ever be able to leap back again. At length, the dauntless Hanuman, who had (like all those who perform the most) said the least, was appealed to. The simian hero smiled at Rama, and ever attentive to, and insensible of danger at the call of friendship (unlike the summer friends we occasionally meet with), made light of the business, ascended a hill, and, after plenty of sage advice from



W. Clerk Lith. 41 Dean St. Soho

Rama. Hanuman and the Monkeys worshipping Vishnu and Lakshmi attended by Nareda, the Rishees &c.

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Jumont (in giving which the courage of this ursine Nestor seldom required to be prompted), took a leap; and although tempted, like Saint Anthony, by demons and other things in his course, safely reached Lanka, and the vicinity of the abode of the captive beauty. With the rapidity of lightning Hanuman descended in the garden of the palace, where he discovered the pensive and disconsolate Sita. Transported with indignation against Ravan, he appears, after having conferred with her, to have resorted to some monkey tricks, not at all in accordance with his usual wisdom and discretion; for he began pulling up the trees, destroying the flower-beds, and, in short, turning the garden into a complete wilderness. The king sent out people to drive him away, but he destroyed them all. Ravan then sent his eldest son, who, after a furious contest, in which he used a charmed weapon, seized Hanuman and set fire to his tail; with which, leaping from house to house, the enraged general burnt all Lanka. This operation was a manœuvre of Hanuman, for on hearing the order of Ravan to wrap the tail round plentifully with linen and oil it well, he continued to elongate it while they continued to wrap and oil, so that, when set fire to it made a tremendous blaze. He then, after having fired the town, went to Sita, and complained that he could not extinguish the flame of his tail. She directed him to spit upon it, in doing which he smutted his face, and gave rise to the present black faced mustachioed race of martial monkey heroes of the world.

Having effected the object of his mission, Hanuman returned back to the continent, and found that Rama had nearly perfected his preparations for the attack. A battle ensued, in which an incident occurred that, as I do not find a similar one represented in the combats of Osiris, Sesostris, Semiramis, Alexander, or in any other battle in the world, I am bound, for the good of my country in general, and for the instruction of the army in particular, to notice here.

One of the generals of the Lanka forces, named Koombhukurma,* a mighty giant and brother to Ravan, was directly opposed to Rama and the monkeys; and, by a piece of generalship which, I fear, our invincible Wellington could not have executed, nor would have even thought of, bade fair to effect the destruction of the whole of the invading legions. No sooner had the battle commenced, than Koombhukurma made a desperate charge upon the dense columns of the monkeys, seized entire battalions one after another, and in a few minutes, like the destroying stork among the frogs in the fable, had nearly swallowed the whole of them. Dire would have been the event to Rama, had the Lanka chief united the prudence of our great general to his own intrepid valour; but it is a fact well known to intelligent military men, that the bravest leaders of divisions make frequently the worst commanders of armies. Thus it happened with Koombhukurma, who knew how to win, but knew not how to benefit by a victory; for, by not taking all circumstances into his consideration and properly protecting his minor positions, he had no sooner possession of the monkeys in his stomach, than with an agility incredible to those who have not witnessed the oriental warfare of those days, they leaped up again, and darted out from his nostrils and ears, recommenced the combat, and with the assistance of Rama defeated and slew him.

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* I will in this place enable the reader to form a judgment of this redoubtable champion of Ravan, who, for the good reason of avoiding repetition, I beg may be considered as a fair sample of the Brobdingnag race of heroes to which he belonged. I have been somewhat apprehensive that these (in a certain degree apocryphal) deliniations of persons and propensities, which historic fidelity has occasionally obliged me to exhibit, may throw a shade of doubt over my

Gladly would I undertake a more comprehensive description of this

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good name (as occurred with that of the great explorer of the source of the Nile) for veracity of description; but I can assure *my* readers, that I have no wish to draw upon them for a single atom of belief, beyond what they are perfectly disposed to advance.

Koombhukurma, then, as I have before stated, was the brother of Ravan. Immediately after his birth he stretched forth his enormous arms, and gathered, as infants usually do, into his mouth every thing within his reach. At one time he ate* five hundred mistresses of Indra, the exemplary and chaste king of the heavens; at another, the wives of one hundred sages, with cows and Brahmans without number; at a future meal (which was after he had been taken to task by the gods for his gluttony, and he had become more moderate in his appetite) six thousand cows, ten thousand sheep, as many goats, five hundred buffaloes, five thousand deer, and drank five thousand hogsheads of spirits, and a few other (to use a military phrase) small articles complete; after which he expressed great indignation towards his brother for half-starving him. This hero's bed is said to have been the whole length of his house, which was twenty thousand miles long, and which must have been compressed, by some gigantic machine of course, into a becoming space, in the beautiful island of Ceylon, about eight hundred miles in circumference.

* Ward.

eventful war, far more prolific in incidents than those sung by Homer or Virgil, or related by any poetical veteran of the present day. Gods met gods; demons encountered ursine and simian demi-gods; charmed combatants and weapons were opposed to others equally gifted; and death danced in various figures through all the mazes of mythological extravagance. The attempt would be vain. But as the brave warrior Hanuman was one of the most distinguished in the field, I cannot resist the impulse to wander, like the predatory follower of a camp, amidst the wreck of battle, to collect from its spoils wherewith to form a chaplet of renown for this invincible hero, and his no less redoubtable chief, the illustrious Rama.

The principal commanders of Rama's army were his brother Lakshman, Hanuman, Jumont, Ungud, Nul, Neel, and Beebee Khan, a deserter from Ravan. Those of Ravan were his brother Khoombhukurma, his son Meghnaud, Unee, Unkpan, and Tekaee. Hanuman and Meghnaud were commonly opposed to each other, and each was wounded often enough to kill a hundred commanders of the present day. When Meghnaud discharged serpentine fiery arrows, Hanuman dashed mountains at him in return. The attacks of the one were evaded by monkey sauterelles, and those of the other by the instantaneous ascent of fiery chariots. Meghnaud finding he could do nothing with Hanuman, attacked Lakshman and struck him senseless to the earth; which threw the whole of Rama's army into sad consternation, for leaches as learned as Doctors H— and W—, who can see full an inch beyond their noses, declared that nothing could save him but the leaves of a particular tree that grew on a far distant mountain, which must be administered before sun-rise the next morning. Hanuman, as no one else would, undertook to obtain it; but Ravan, who had been informed of the circumstance, caused the sun to rise at midnight. Hanuman, as prompt in expedients as he was resolute in action, no sooner beheld the harbinger of the god of day, and finding that he had no time to collect the simples, tore the huge mountain from its base, seized it in one hand, and tucked Surya, with his seven horses, legless charioteer, and gorgeous chariot, under his other arm, thereby obscuring his light, arrived in time to save the life of Lakshman; although interrupted on his return by another manœuvre of Ravan, in the person of a Rakshasa, whom he instantly trod down and crushed to death. (See fig. 2, plate 11.)

After the death of Khoombhukurma, Meghnaud stood the foremost amidst Ravan's chiefs. Mounted on a fiery and invisible chariot, he enveloped his foes in sheets of fire, and transfixed every god, bear, and monkey of them, except Jumont, with a thousand darts. At Jumont, Meghnaud hurled his trident, which his opponent caught with the agility of a bear, and in return pierced Megnaud with it. He then seized him by the leg and hurled him headlong into the city. Stung with shame, the Lanka chieftain sallied out again, and after performing a multiplicity of valorous actions, a minute relation of each of which would, in modern type and margin, make up a thicker quarto volume than my own, was slain by the hand of Lakshman.

After this affair, another brother of Ravan, Mehrawun, who was the then king of *patala* (or hell), made his appearance on the stage, and, entering the camp of Rama at midnight, took him and Lakshman prisoners, and conveyed them to the infernal regions, where they were destined to be sacrificed; but at the moment the sacrificial sword was raised over the head of Rama, Hanuman made his appearance, liberated them, and in his rage depopulated all *patala*.

Another sanguinary conflict then took place, in which the heavens were sometimes illumined with fiery chariots and flaming darts, at one moment rushing straight forward, then cutting zigzag, and then winding in a variety of directions, and sometimes darkened by showers of arrows, javelins, and other missile weapons. Numberless arms and legs were thus lopped off, and millions of headless bodies stalked about the battle-field. Lakshman was killed over and over again. Ravan fought here, and there, and every where, and made, in utter despair, such death-dealing charges, that even "the bravest of the brave" (Hanuman) turned tail, and was seized by Ravan, by the tail, and compelled to renew the combat, in which they both fell together to the earth. On another occasion Ravan charged the main body of the gods, except Mahadeo, and had put them to flight, had not Ungad followed him, and (a common mode of attack in those days) pulled him down by the heels.

To cut short this momentous affair, I must now bring forward the immortal Rama, who, after a contest in perfect keeping with the foregoing, which lasted seven days, and which would take seven long summer days to relate, terminated it and the life of Ravan together, on learning that the navel of the giant contained a portion of the *amrita*, or water of immortality, by letting fly a fiery arrow, which entered that part, and instantly dried up the immortal liquor, on which the charmed existence of the giant depended. At the moment of his fate the earth shook violently, and other portentous omens disclosed the joyful event which had taken place.

No sooner was the battle terminated than Indra descended, and sprinkled over the field the water of life; when every monkey and bear among the slain became immediately resuscitated; but the Rakshasas remained rotting on the ground.

Rama, impatient of beholding his beloved Sita, lost no time in despatching Hanuman to bring her to the camp; but before their reunion, it was necessary that she should undergo the fiery ordeal,* to prove that her virtue had remained unsullied during the time she was in the possession of the giant.

After this the victorious army dispersed, and Rama, accompanied by Sugrivu, Jumont, Nul, Neel, and Ungad, who then assumed human forms, returned with Sita to Ayodhya, where he was received by his subjects with those demonstrations of joy usually attendant upon eastern conquerors. He reigned over them ten thousand years, and was at length received into the heaven of Vishnu, leaving his kingdom to his two sons.

If, in the perusal of the foregoing pages, any of my readers should have allowed their imaginations to be alarmingly worked upon respecting the fate of Sita, I am now at liberty to assure them, that, as respects that beautiful daughter of Junuka, the whole was nothing but *maya*, or illusion. It appears, in a very lively epitome of the *Ramayana*, by the late Colonel Delamain, that Rama, knowing it was destined that the abduction of Sita should lead to the destruction of Ravan, unfolded to her the true nature of his expedition. She, accordingly, consented to pass into fire during the war. Having entered it, she disappeared; and a fictitious Sita sat by Rama in her stead. Thus, after the termination of the war, when it was supposed Sita entered the flame of the fiery ordeal, the illusive body perished, and the real wife of Rama came forth, transcendent in purity and beauty. This secret was preserved even from Lakshman, and was known only to Rama and Sita.

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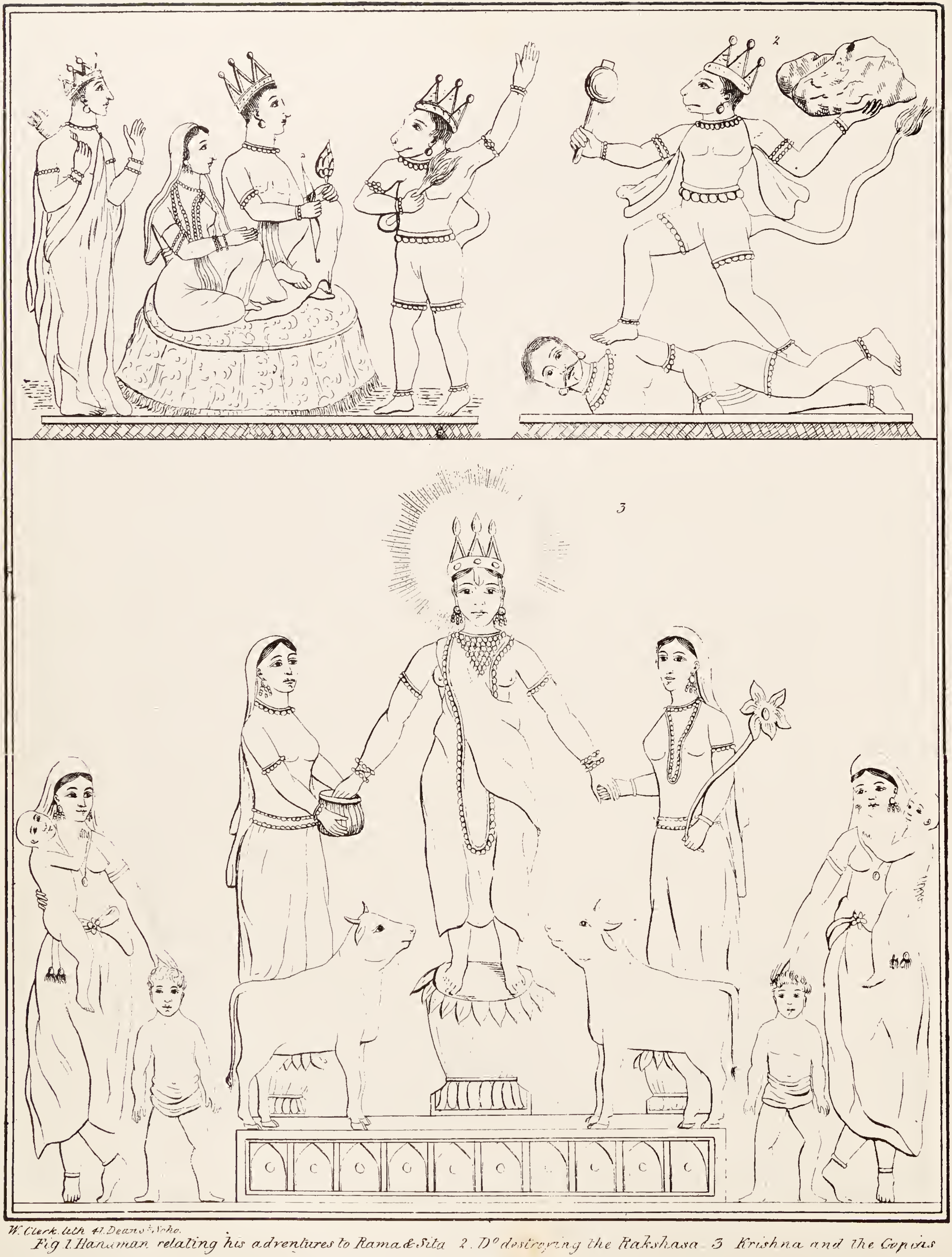
* The fiery ordeal is thus performed:—An excavation, nine hands long, two spans broad, and one span deep, is made in the ground, and filled up with fire of pepal wood; into this the person accused must walk barefooted; and if his feet remain unhurt, they hold him blameless; if burned, guilty.

The monkey, throughout Hindustan, is considered the emblem of policy and stratagem, and the worshippers of Rama believe that he transformed himself into that animal. Holwell states, that numerous colleges of Brahmans are supported by the people for the maintenance of these animals, near the groves where they resort. They are said "to live in tribes of three or four hundred, to be extremely gentle, and to appear to possess some kind of order and subordination in their sylvan polity." Mr. Ward assures us that, some years ago, the rajah of Nudeeya expended 100,000 rupees in celebrating a marriage ceremony between two of these descendants of Hanuman.

In respect to the chain of rocks which joins the island of Ceylon to the main land of Madura, the story of an army having passed across it is not wholly a fable. The rajah of Marava being severely pressed in a retreat by the king of Madura, passed over, by means of beams extended from one rock to another, with his whole army, accompanied by their treasures, elephants, and various munitions of war.

The incarnate deity, whose exploits I have just represented as they are recorded by the poet Valmic, is considered by Sir William Jones to be the same as the Dionysos or Bacchus of the Greeks. This Dionysos, or Bacchus, whom he imagined to be Rama, the son of Cush, is said to have invaded India and other countries with an army of satyrs, commanded by the Sylvan deity Pan; and Sir William Jones concludes that this army, or probably

Pl. 11



W. Clerk. lith 41. Deans St. Soho.

Fig 1. Hanuman relating his adventures to Rama & Sita 2. Do destroying the Rakshasa 3 Krishna and the Gopias

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part of it (which he thinks may have been composed of hardy mountaineers), gave rise to the poetical tale of the feats of Rama, aided by the heroic Hanuman and his host of monkeys.

We shall, however, obtain a more consistent, as well as a better understood comprehension of Rama, in considering him to have been the son of Desaratha, of the solar race, king of Ayodhya, now termed Oude, a potent sovereign of Hindustan, who having been banished by his father in consequence of the machinations of his queens, retired to the banks of the Godavery, accompanied by his brother Lakshman and his wife Sita, and lived in the neighbouring forests the austere and secluded life of an ascetic: but Sita having been forcibly taken from him by Ravana, the king of Lanka (Ceylon), Rama, with the aid of Sugriva, the sovereign of Karnata, invaded the kingdom of Ravana, and having conquered him, placed his brother on the throne of Lanka in his stead.

The Godavery is a sacred stream, and its banks appear to be classic ground, where the visitor is almost at every step reminded of the heroes of the *Ramayana*. Here are the temples of Rama and Hanuman, the caves of Nasuk (nose), which commemorate the ungallant action of Lakshman in cutting off the nose of Surpanukha; and the cave of Sita, round which Lakshman drew the circle with his bow, which in his absence she was not to overstep. Like the misguided bride of Blue-beard, however, she did so; and the war of Lanka and the *Ramayana* were the consequences. The bones of Brahmans, according to Colonel Delamain, are brought from a considerable distance to be cast into the holy stream of the Godavery, of which they are said to become immediately component parts.

Rama is extensively worshipped, and numerous temples are erected to him; among which is the splendid one at Ramnaghur (see plate 27), from which many of the plates in this volume are taken. A farther description is given under the head of Hindu Temples.

SITA

Is likewise extensively worshipped in company with her husband Rama.

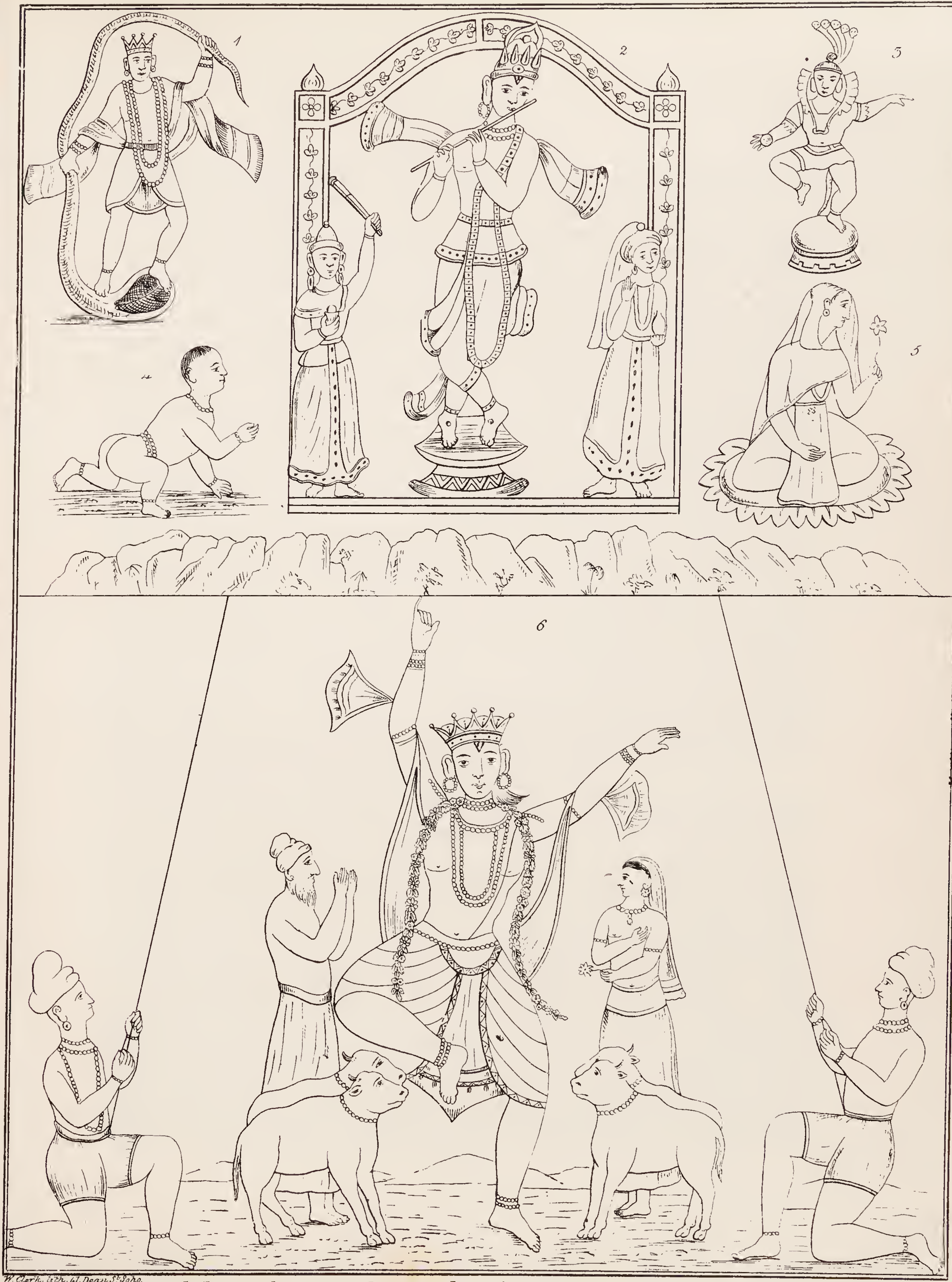
CHAPTER IV.

Krishna, or the Eighth Avatar.—Radha.—the Ninth and Tenth Avatars.

KRISHNA.

I HAVE now come to the eighth incarnation of Vishnu, in the person of Krishna, the shepherd Apollo of the Hindus, whose deeds, like those of Rama Chandra, have been sung by the noblest poets of the east.

This deity, one of the most extensively and enthusiastically worshipped among the Hindus, and the delight of the Hindu females, is variously represented; sometimes as a beautiful infant playing among the companions of his infancy; at others attending the flocks of *Nanda*, and sporting among the *Gopias*, or milk-maids, of Mount Govudun, where, like another Orpheus with his lyre, the ravishing harmony of his flute put in motion not only the nymphs and shepherds, but birds, beasts, trees, and all which came within the sphere of its enchanting melody. Again, he is seen as the youthful hero protecting the shepherds by his mighty power; and, at another time, raising up on his finger the mountain Govudun above the heaven of Indra, to shield them from a destructive storm, which that deity, in an angry mood, had poured upon them. Plate 11, fig. 3, represents him among the Gopias. He is richly dressed, with a crown on his head, round which is a ray or glory. In pictures he is usually seen of an azure colour; but at all times with a beautiful and engaging countenance. In plate 12, fig. 1, Krishna is represented crushing the head of the monstrous serpent. Fig. 2, from a richly emblazoned modern sculpture, represents him playing on his flute among the Gopias. Figs. 3 and 4 show him as Gopula, the infant Krishna; the head of fig. 3 is surmounted by the hooded snake. Fig. 5 represents his mistress, Radha; and fig. 6, Krishna upholding the



W. Clerk. lith. 61. Dean St. Soho.

Fig 1. Krishna crushing the head of the Serpent. 2. D.º among the Gopias. 3 & 4. The Infant Krishna. 5 Radha. 6. Krishna uplifting the Mountain Goverdun

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mountain Govudun with his little finger, to protect his worshippers on the occasion just mentioned.

In this incarnation, Vishnu is said to have appeared in all the splendour of his godhead, accompanied by the other deities; whereas in his preceding *avatars* he conveyed with him only a portion of his divine nature. But in this, as in his former descents on the earth, the object of his appearance has been the destruction of giants, and the overthrow of oppressive and irreligious kings. The Brahmans affirm of this *avatar*, that "though all the seas were ink, and the whole earth paper, and all the inhabitants did nothing but write night and day for the space of a hundred thousand years, it would be impossible for them to describe all the wonders which Krishna wrought on earth in the time of his hundred years' reign; and they believe that all those who shall write respecting his history, read the same, or hear it read, shall merit *very much;* and *if they read it with devotion,* shall not be transmigrated into another body, but enter into heaven and live for ever." Upon the shewing in the first lines of the above sentence, I give up, in utter despair, any adequate description of this extraordinary immortal: but as I am desirous that both the reader and myself should benefit, in some degree, from a portion of the belief of the Hindus which follows (whatever may attach to us under the concluding part), I shall hope it will appear that we merit something of the *very much* which is promised.

Krishna was born in Mathura, and was the son of Vasudeva and Devaki, sister to Cansa, the king of that country. At the time of the nuptials of his father and mother, it was predicted to Cansa that the eighth child of Devaki would deprive him of his life and crown, and become the sovereign of Mathura in his stead. The king, in consequence, commanded that Devaki should be closely confined, and that whenever she was delivered of a child, it should be brought to him immediately to be put to death. The princess gave birth to five sons and one daughter, who were thus, by the directions of her brother, destroyed as soon as they were born. When she became pregnant the seventh time, a voice from heaven commanded that the fire of her womb should be conveyed into that of another female named Rohini, who gave birth to the third Rama, called Bala Rama, Krishna's elder brother; and when the period of her delivery the eighth time arrived, the tyrant gave orders for a stricter watch to be placed over her than had been before observed. When her time had expired, the room became suddenly illumined, and she was, without pain, delivered of a beautiful child, who having been endowed by Mahadeo with the gift of speech, immediately addressed her (as she was sorrowfully lamenting that she should in a short time be so cruelly deprived of him), and assured her that she need not grieve, for he would escape from his uncle's power, and also soon deliver her from imprisonment; then turning to his father, he desired him to carry him to the house of a pious man, Nanda, at Gokal, and exchange him for Nanda's daughter, of whom his wife Yasuda had been just delivered. Like a good father, Vasudeva did as his wonderful son desired, the prison doors flying open, the guards falling asleep, and the river suspending its course to admit of an easy execution. When he returned with the daughter of Nanda, she, as female infants usually do, began to kick up a terrible dust at being disturbed from her sleep, and put the whole palace in an uproar. Cansa immediately ran in haste to his sister's apartment, and seizing the child, was about to dash her to pieces, when she slipped out of his hands, and placing her own upon her hips, and raising herself on tip-toe, she thus, like a precocious Thalestris, addressed him: "How dare you, audacious wretch, seek to put me to death? Know monster! that I am not the right party, and that he who shall dethrone you, and deprive you of your life, lives in safety at Gokal." Having thus spoken, or rather thus declaimed, she bounced into the air, where Mahadeo transformed her into, what so fiery a young lady* was most fit for, lightning; which, if we may credit Vyasa, was never seen nor heard of before that time: a fact well worthy the notice of the natural philosophers of intellectual ages, some of whom, years gone by, have attributed it to different causes, little dreaming that the etherial fire about which they had perplexed their brains so much, was caught from a spark of the same lovely portion of creation which kindles that holy flame upon earth, without which man would be nothing.

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* She is described as a form of Parvati, as Durga.

If the lofty and amazonian character of this patriarchal maid of Gokal should (as it no doubt must do) prove an incitement to the nobler energies of her beauteous sex, how much ought the *naturally* felicitous manner with which she managed to preserve the momentous secret of the existence and abode of Krishna, to excite *our* admiration of her prudence and circumspection; and how much might we not have expected that her philippic would have caused Cansa to stand rebuked, and to have desisted from his iniquitous cruelties. But these expectations, like the bright but fleeting visions of youth, fade before the wisdom of experience; and we find the tyrant, so far from feeling compunction, adopting further measures to effect his flagitious purposes. He accordingly employed the giantess Pootena, whom some describe as his eldest sister, and others as a nurse, to proceed in the disguise of an interesting woman to Gokal, and endeavour to find means to get Krishna to suck her breasts, which she had previously rubbed with a deadly juice. She succeeded in placing one of her nipples in his mouth, when, protected by the power of Mahadeo from poison, he drew it with such force, that he not only sucked her milk, but also the blood from her veins, and she fell dead at his feet. In falling, her disguise vanished, and she resumed her natural form, which, as may be readily imagined, could have been of no common size, when it is affirmed that it covered a space of twelve square miles, and convulsed the wide expanse of heaven and earth so much as it fell, that the affrighted shepherds of Gokal imagined the *Kalki avatar* had prematurely arrived, and that the dissolution of nature was taking place.

Cansa lost no time in resorting to other stratagems to effect the destruction of the infant, who, either by his incarnate knowledge or Herculean strength, rendered them all abortive. His next feat was to crush the bones of the giant Seedhu, who sought to kill him and his brother. He then slew Ternaveret, who having first raised a tempest to darken the earth, seized Krishna while sleeping in his cradle, and carried him aloft in the air: but the giant soon came tumbling down with a noise, like the fall of Pootena. One day he happened, in a sleepy fit, to gape, and his nurse taking that opportunity to look in his mouth beheld what astonished her more than if she had unexpectedly seen so near to her the teeth of a monstrous and voracious shark, being nothing less than the three worlds, with Brahma, Vishnu, and Siva sitting in all their glory on their heavenly thrones. At another time he thought proper to get into a precious passion, because, when he awoke, his nurse was out of the way, and his breakfast not ready in exact time; so he began kicking about him most violently, and in a few minutes dashed into fragments an enormous patriarchal chariot, which happened incautiously to have been left near him. He afterwards killed the large serpent Kali-naga, which poisoned the waters of the river Jumna. He destroyed the giant Shishoo-palu; also another giant, in the shape of an immense bird, which sought to peck out the eyes of himself and his brother; and another, in the shape of a wild ass. He burnt the entrails of Peck Assoor, who had swallowed him in the shape of an alligator; and choked Aghi Assoor, who had made a similar meal of him in the shape of a dragon. He extinguished a destructive fire which had been kindled to exterminate the Gopas and Gopias. Although living among cow-herds, he became intuitively the greatest scholar in the world, and learnt to walk by taking hold of a calf's tail. He then broke the tremendous bow Danook, and overcame the celebrated wrestler Chandoor. These are a few of the acts which illustrate the life of this redoubtable deity: but he intermediately performed an infinite variety of others equally notable, which are not in our times of such frequent occurrence; and finally destroyed Cansa and took possession of his throne. But as I have largely, though not wholly, performed my promise to my reader, and must entertain some respect towards his time and patience, I shall leave the remainder of his numerous martial deeds to be related by the more elaborate historians of his life.

I therefore close my relation of his feats of arms; but it must not be supposed that the hero of so many far-famed actions can be yet finally dismissed from our consideration. Love and glory, it has been asserted, usually go hand in hand; and it will not be a matter of surprise that we find the invincible conqueror of so many giants and assoors a second Juan among the Gopias. Hitherto my course, as an historian of his renown, has been so smooth and easy that scarce a ripple has disturbed the surface of the historic stream; but I am now, unfortunately, thrown between the horns of a difficult and overwhelming dilemma, as I have still a duty to perform toward my readers, and am aware that the loves of heroes should commonly be buried in their roseate and blissful bowers. True it is (and few will deny that truth, in the face of so many learned authorities), that there must be many and eminent exceptions to this generally prudential rule, of which Krishna's wanderings must be allowed to stand a part.

Lest, however, it should be imagined by those who have not been oriental travellers, that the pastoral maids of Gokal resembled the rosy-cheeked damsels of the delightful plains of Devon, or the herd-spangled vallies of Buckingham, I most emphatically assure them that they have formed supremely erroneous notions of the nymphs in question; but as proofs are at all times better than assertions, the reader shall have something beyond my simple averment to direct him. Let him, then, if his soul be sensible to the raptures of love, listen to the voice of Jayadéva, whose notes are both sweet and brilliant:—

" Bring home the wanderer (Krishna) to my rustic mansion," spoke the fortunate herdsman Nanda to the lovely Radha. " The firmament is obscured by clouds, the woodlands are black with *tamala* trees: that youth who roves in the forest will be fearful in the gloom of night. Go, my daughter, bring the wanderer home."

Radha saught him long in vain. She roved among the twining *vasantis* covered with soft blossoms, when a damsel thus addressed her: —*

" The gale that has wantoned round the beautiful clove plants, breathes now from the hills of Malaya. The full blown *cesara* gleams like the sceptre of the world's monarch, Love; and the pointed thyrse of the *cétaca* resembles the darts by which lovers are wounded. See the bunches of *patali* flowers filled with bees, like the quiver of Smara full of shafts, while the *amrita* tree, with blooming tresses, is embraced by the gay creeper *atïmucta*, and the blue streams of the *Yamuna* wind round the groves of

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* The addresses of this loquacious young lady were considerably longer than I have given them, as I have merely abstracted a few of the parts.

Vrindhavan. A breeze, like the breath of love from the fragrant flowers of the *cétaca,* kindles every heart, whilst it perfumes the woods with the dust which it shakes from the *mallica* with half-opened buds; and the *cocila*[*] bursts into song, when he sees the blossoms glistening on the lovely *rasála.* In this charming season, young Heri (Krishna) dances with a company of damsels."

This agreeable speech was intended, in the true spirit of female kindness, to answer a similar purpose to many made in our modern boudoirs, that is, to give pain to the auditor. The jealous Radha, however, gave no answer; when her amiable friend pointed out Krishna, "with a garland of wild flowers descending even to the yellow mantle that girds his azure limbs; distinguished by smiling cheeks, and by earrings that sparkle as he plays," enjoying the rapturous embraces of his fair companions. One presses him to her swelling bosom; another meditates on the lotus of his face; a third points to a *vanjula* bower. He caresses one, kisses another, and smiles on a third; while a fourth, under the pretext of hymning his divine perfections, whispers in his ear, "thy lips, my beloved, are nectar."

Radha remained in the forest lamenting to her confidant the wanderings of her faithless swain. "I saw him," she exclaimed, "in the grove with happier damsels, yet the sight of him delighted me. Soft is the gale that breathes over yon clear pool and expands the clustering blossoms of the voluble *asóca;* soft, yet grievous to me, in the absence of the foe of Madhu. Delightful are the flowers of the *amru*-trees on the mountain-top, while the murmuring bees pursue their voluptuous toil; delightful, yet afflicting to me, O friend, in the absence of the youthful Césava."[†]

Krishna now repented of his levity, and sought a reconciliation with Radha; who, while she ardently wished for, appeared somewhat coquetishly to shun it. At length she yielded to the plaintive solicitations of her despairing lover, whose messenger tells her, "that the deity, crowned with silver blossoms, mourns in her absence; that even the dewy rays of the moon can bring no relief to the ardent flame which consumes him; that he quits the bower of love to throw himself on the cold clay, and repeat words which he had heard his beloved express: then, having bound his locks with forest flowers, he hastens to yon arbour, when a soft gale breathes over the banks of Yamuna; then again, pronouncing her name, he modulates his divine reed. Oh! with what rapture doth he gaze on the golden dust which the breeze shakes from expanded blossoms; the breeze, which hath kissed her cheek. With a mind languid as a dropping wing, feeble as a trembling leaf, he doubtfully expects her approach."

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[*] A bird of sweet song, with green plumage, and red beak and feet.

[†] A name of Krishna.

Radha was unable to move from her arbour of flowery creepers through debility, but her damsel hastened to Krishna to tell him he was expected. "The moon had spread a net of beams over the groves of Vrindhavan," but alas he came not; for, in habiliments becoming the war of love, and with traces waving like flowery *Bannias*, a damsel more alluring than Radha had, pending the negociation, captivated the heart of the fickle god.

Here follows a description, the bare perusal of which might send some of my romantic readers on a pilgrimage to the banks of the Yamuna. I shall therefore pass on to say, that after some varying incidents, described in the most glowing style of oriental imagery, the lovers were reconciled, and Radha sought the blossom-illumined bower of Govinda (Krishna). In the morning she rose disarrayed, and her eyes betrayed a night without slumber; when the yellow-robed god, who gazed on her with transport, thus meditated on her charms in his heavenly mind: "Though her locks be diffused at random, though the lustre of her lips be faded, though her garland and zone be fallen from their enchanting stations, yet, even though thus disarrayed, she fills me with extatic delight."

Radha turned from his gaze, and sportively bade him array her. He obeyed her behests, and placed musky spots on her bosom and forehead, dyed her temples with radiant hues, embellished her eyes with additional blackness, decked her braided hair and her neck with fresh garlands, and tied on her wrists the loosened bracelets, on her ankles the beamy rings, and round her waist the zone of bells that sounded with ravishing melody. Thus sang Jayadéva.*

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* Translated by the accomplished and learned Sir William Jones. Asiatic Researches, vol. iii.

On another occasion, when Krishna came to Bindreben, the Devatas, in honour of the moon shining in her meridian lustre, had adorned themselves in variegated chains of pearls and rubies, had robed themselves in vestments of rose-colour, and rubbed themselves with saffron, so that the earth received fresh splendour from their appearance, and a warm and sweet air breathed around, when Krishna began to play on his flute. Immediately on hearing it, the Gopias all left their several occupations unfinished, and ran out to listen. Krishna affected to ask them "if all was well at home?" He then proceeded to give them some good advice upon their duties to their husbands, and so forth; when one of them said, "that when frenzy and distraction seized the mind, all duties and all earthly motives were overturned and forgotten; that if he ordered them to go, they were *lame;* but if he called them to him, they flew." Krishna perceiving them thus sincerely inflamed would not be too harsh with them, but took each of them in his arms, and treated them with equal tenderness; so that all the happiness and transport which are to be found in the world were collected in one place, in the hearts of the Gopias. Whenever they turned Krishna was close to them; and *as women naturally acquiesce in the truth of an idea that pleases them,* they concluded Krishna to be equally fond of them.*

Krishna, however, contrived to play them a slippery trick; for after having buoyed them up with hopes, he all on a sudden vanished from their sight, leaving them staring around them in astonishment and despair, and interrogating every tree, flower, and blade of grass, to obtain information of their faithless swain, which they at length effectually discovered him to be, as they too soon ascertained that another damsel had occupied his attentions. They then became frantic with grief; till Krishma, taking pity upon them, again made his appearance, when they worshipped him with flowers, and "caressed him, expressing in different languages, actions, and attitudes, the same passion."

All this excessive joy terminated in (what is not an unusual event) a *rasumandala,*† or dance, in which Krishna multiplied his form in proportion to the number of the Gopias, and giving each of them a hand, caused each to believe that he was close to her side. " In that agitation of the feet, and delicate motion of the limbs and waist, all the refinement of the oriental dance was exhibited. The moisture of perspiration came on the cheeks of the Gopias, their hair was dishevelled, and their jetty tresses trembled over their necks, *resembling black snakes feeding on the due of the hyacinth*." The enjoyment of Krishna with the Gopias, and the Gopias with Krishna, is, concludes Mr. Maurice, a mystery, and cannot be described. Sir William Jones also says, they circulate the cup, but no material goblet.

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* Maurice.

† Of this dance Mr. Holwell has given a neat plate in his Historical Events; and Major Moor a very pretty one in his Hindu Pantheon, in which Krishna and a fair companion, playing

Of the pastoral nymphs just described (of whom see a whimsical story under the head of Nareda), Krishna is said to have possessed sixteen thousand. Sir William Jones, in his Dissertation on the musical Modes of the Hindus, says: " in the literature of the Hindus all nature is animated and personified; every fine art is declared to have been revealed from heaven, and all knowledge, divine and human, is traced to its source in the Vedas." In their science of music, he adds, that in the days of Krishna there were sixteen thousand *ragas,* or musical modes, each of the Gopias of Mathura chusing to sing one to captivate the heart of their pastoral god. It has thus been assumed, that the sixteen thousand mistresses of Krishna were nothing else than the sixteen thousand *ragas*, which delighted the Apollo of the Hindus. The Brahmans aver, that his numerous love adventures were all *maya*, or illusion; and describe him as a perfect Joseph in regularity and goodness.

After these specimens, I think I may spare the reader a recapitulation of the other love adventures of Krishna. Suffice it, therefore, to say, that, like his victories, they were numerous; and that at length, following the example of other satiated votaries of dissipation, he married, and to prove more effectually his penitence, took unto himself *eight* wives, of whom Rukmini, an incarnation of Lakshmi, was the principal.* But as the

on flutes and dancing, are in the centre; and eight females, with as many forms of the god, dancing round them; six other females are playing upon various instruments. Krishna has been astronomically considered as the sun, with the planets moving round

* To understand this, and the far larger portion of Hindu Mythology, in the shortest way, it will be well to agree with Vishnu—that it is *maya,* or illusion.

reformation of rakes is seldom permanent, he speedily forsook the haven of domestic enjoyment to revel again in the arms of his mistress, the beautiful Rhada, also deemed an incarnation of the same goddess, with whom he is commonly worshipped.

An annual festival, to celebrate the birth of this god, is held in the month *Bhadra*. On this day his worshippers fast; but, on the conclusion of the worship, indulge themselves in music, dancing, singing, and various other festivities.

In the month *Shravunu* another festival is held in honour of him, which lasts from three to five days, during which the same festivities prevail; to which is added the ceremony of swinging the image of the god in a *chair*, suspended from the ceiling.

In the month *Kartiku* a third festival takes place to celebrate his revels, which have been before described, among the Gopias; and in the month *Phalgoonu* is also held the celebrated swinging festival of the *dolu*, the ceremonies of which last fifteen days, and are accompanied with great splendour and festivity. During these holidays the Hindus spend the night in singing and dancing, and wandering about the streets besmeared with the *dolu* (a red) powder, in the day time, carrying a quantity of the same powder about with them, which, with much noise and rejoicing, they throw over the different passengers they may meet in their rambles. Music, dancing, fire-works, singing, and many obscenities take place on this occasion. The intelligent missionary, Ward, has given descriptions of these festivals, in which he says: "At these times I have seen the grey-headed idolater and the mad youth dancing together; the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, could scarcely be able to inspire."

Krishna is also worshipped under his infant form as Gopalu and Bala-gopalu, and again as Gopee-nat'hu, the god of the milk-maids.

In the picture of Krishna, observes Sir William Jones, it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios, or the pastoral, in Greece, and Opifir in Italy, who fed the herds of Admetus, and slew the serpent Python.

RADHA,

The celebrated mistress of Krishna, was, in her mortal form, the wife of a cowherd of Gokal, whom she lived with in a forest near the Jumna. Her image is set up in the temples, and worshipped at the festivals with that of Krishna. (Fig. 5, plate 12.)

NINTH and TENTH AVATARS.

The ninth *avatar* of Vishnu, or his incarnation as Buddha, will be noticed under the head of Buddha: the tenth, or *Kalki avatar,* I have already mentioned in a preceding page. Fig. 1, plate 13, from a compartment in the temple of Rama, represents Vishnu richly apparelled, with a drawn sword in his hand, kneeling in front of a winged horse, whose fore foot is raised from the ground, prepared to announce the destruction of the universe.

CHAPTER V.

Kamadeva, or Camdeo—Bala Rama—Juggarnat'h—Wittoba—Garuda—Hanuman—Lakshmi.

KAMADEVA, *or* CAMDEO, THE GOD OF LOVE.

WHETHER we consider this universal deity (alike, through all ages and all climes, the object of the poet's, the hero's, the blockhead's, and the wise man's invocation), as Anteros with his leaden arrow; or as the beauteous Eros with his golden dart; as the Egyptian Horus with the wings of the Etesian winds, or as the Hindu adored Camdeo, with bee-strung bow and flower-tipped shaft; whether we consider him as the son of Jupiter, or Mars and Venus; of Porus the god of counsel, and Penia the goddess of poverty; of Cœlus and Terra, or of Zephyrus and Flora; or as the son of Brahma, or of Vishnu, or Krishna, or (which heaven forefend) of *Maya* or illusion; this we know:—

> " Whate'er thy seat, whate'er thy name,
> Seas, earth, and air thy reign proclaim.
> Wreathy smiles and roseate pleasures
> Are thy richest, sweetest treasures.
> All animals to thee their tribute bring,
> And hail thee universal king."
>
> *Sir William Jones.*

This deity is represented as the child of Brahma, and subsequently as the illusive offspring of Vishnu and Lakshmi, in their *avatars* as Krishna and Rukmini. He is hence called the son of Maya, or illusion. In his first birth, as the son of Brahma, he was promised by that god dominion over the hearts of the inhabitants of the three worlds; and that himself, Vishnu, and Siva, would be subject to his power The malicious urchin, upon obtaining this promise, immediately let fly an arrow, and pierced the bosom of his father; but on trying his skill, on a subsequent occasion, upon Siva, when he happened to be engaged in prayer, he so incensed him, that with the eye in the middle of his forehead he consumed the god of love to ashes: from which he is called Ananga, the bodyless. Brahma, however, assured him that his body should be restored. After his second birth of Rukmini, he was, on the sixth day, carried away by the Daitiya Shambara and thrown into the sea, where he was swallowed by a fish; which being taken, was opened, and the infant discovered and given to Shambara, who delivered it to his wife, Mayavati. This female was no other than Reti, the wife of Kama in his former birth, who had assumed the form and name of Mayavati, in consequence of having been assured by Siva that her husband would be born again as the son of Krishna. Kama, or Pradyumna, was immediately recognised and brought up carefully by her; till, at a proper period, he was informed who he was, and of the cruelty of Shambara, whom he instantly slew.

His standard is, in consequence of the circumstance just mentioned, a fish, and he is called the son of Maya.

"Yes, son of Maya, yes, I know
Thy bloomy shafts and cany bow,
Cheeks with youthful glory beaming,
Locks in braids etherial streaming,
Thy scaly standard, thy mysterious arms,
And all thy pains and all thy charms."

The image of this god is represented as a beautiful youth, riding on a *lory* (or parrot) with emerald wings. In his hands he holds a bow strung with bees, and five arrows tipped with flowers.

"He bends the luscious cane, and twists the string,
With bees, how sweet! but ah! how keen their sting!
He with five flow'rets tips his ruthless darts,
Which through five senses pierce enraptur'd hearts:
Strong *chumpa*, rich in od'rous gold,
Warm *amer*, nurs'd in heavenly mould,

> Dry *nagkesir*, in silver smiling,
> Hot *kiticum* our sense beguiling,
> And last, to kindle fierce the scorching flame,
> Love-shaft, which gods bright *bela* name."
>
> *Sir William Jones.*

He is supposed to be accompanied by his consort Reti, or affection:

> " Thy consort mild, *affection* ever true,
> Graces thy side in vest of glowing hue."

Also by the cuckoo, the humming bee, and gentle breezes, and to be always wandering through the world; but the banks of the Yamuna, the resort of Krishna and the Gopias, became his favourite haunt.

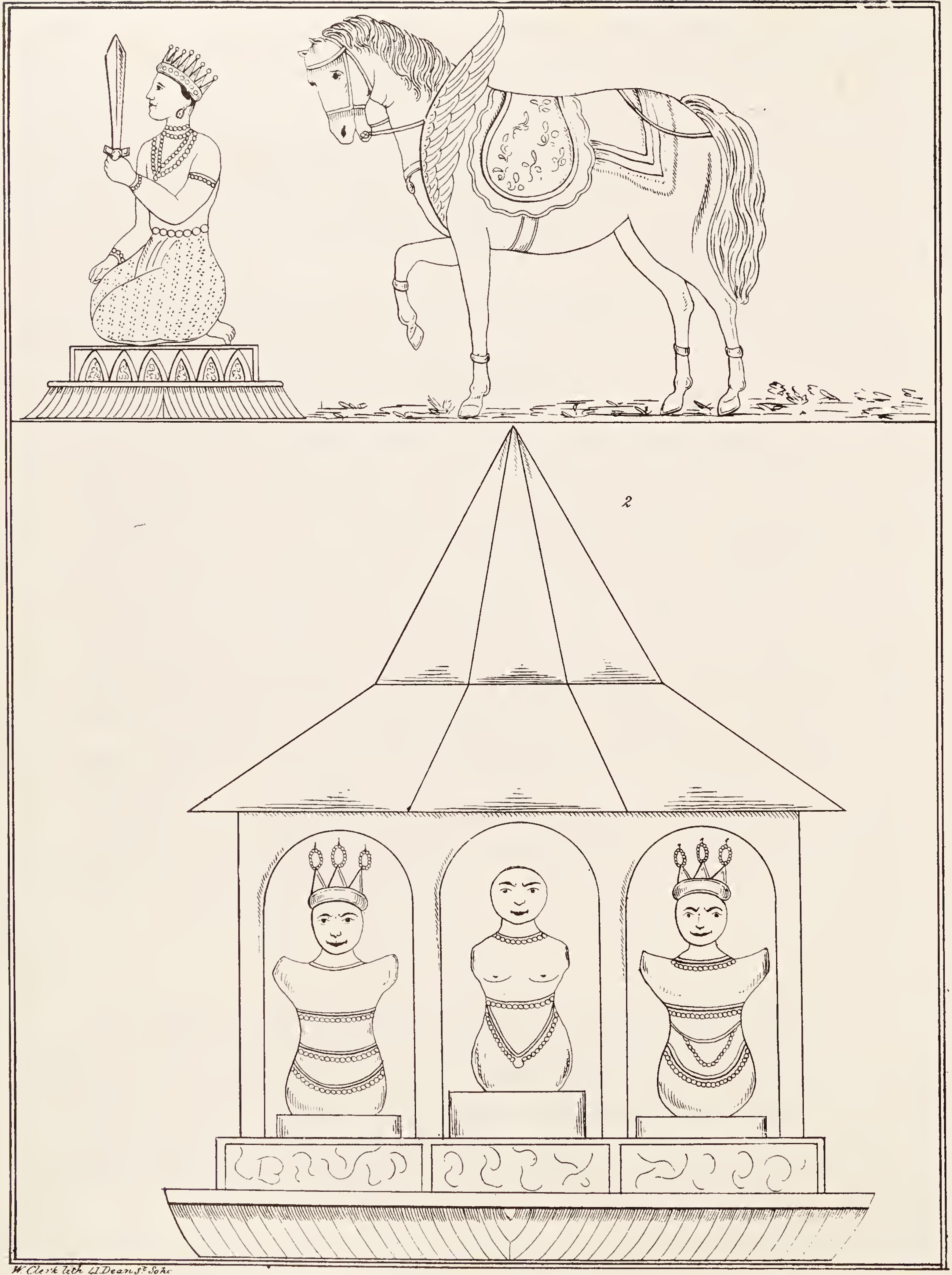
Kama, like the other Hindu deities, has numerous names, either indicative of the power of love over the mind, or descriptive of his attributes. He is called Smara, the son of Maya, Ananga the bodyless, Mudun, he whose banner is a fish, Pradyumna, &c. &c.

Fig. 2, plate 21, represents him as a beautiful youth kneeling on a *lory* with emerald wings, in the act of discharging the love-shaft arrow from his bow, strung with bees. Behind him hangs his quiver, filled with four other arrows tipped with the flowers of the chumpa, the amer, the naghesir, and the kiticum.

Images and pictures of this deity are not common. The one given in this work is from a drawing of a very inferior description. The sectarial mark on his forehead is that of Vishnu.

BALA RAMA.

This god was the brother of Krishna, and, as I have remarked in the life of that deity, was saved from the fury of Cansa, by being translated from the womb of his mother into that of another female. He is frequently represented as the coadjutor of his brother in his exploits, and his image usually accompanies that of Krishna in his reanimation (after having been killed) under the form of Juggarnat'h. According to a note in my account



W. Clerk lith 41 Dean St. Soho

Fig. 1. The Kalki or Tenth Avatar. 2 Juggarnath Subhudra and Bala-Ram.

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of Suraswati, Sir William Jones has compared him to Bacchus, the inventor of the use of wine. There would not appear to be any incident for which he is individually famed, except the above-mentioned, and that of having married one of the most beautiful old maids of ancient times, of a standard somewhat above the usual size; his wife, Revati, having been, "at the time of her marriage, 3,888,000 years of age, and so tall, that her stature reached as high as the hands clapped seven times could be heard."* I have not learnt how he managed in respect to her age; but he is said to have taken a very ingenious method, which I would seriously recommend to the modellers of high-shouldered young ladies, of reducing her inconvenient height to one more agreeable to his taste; by fixing an enormous ploughshare, which this delicate damsel herself used, to her shoulders. Bala Rama is represented with Juggarnat'h and Subhadra, in fig. 2, plate 13. Why he and the lady should also be without arms and legs, I am unacquainted.

JUGGARNAT'H.

Since gods, as well as men, must, it would appear, die some time or other, the love-inspiring Krishna was one day shot with an arrow from the bow of a hunter, who most unceremoniously left the lovely form of the deity, whom the Gopias had so franticly adored, to rot under the tree where it fell. After some time his bones, like those of the beautiful Rosalia in Sicily, were collected by some pious persons, and made the pious means of enriching the priests of the Hindus, as the more tender ones of the virgin saint have done the reverend fathers of Palermo. Having been collected they were placed in a box, where they remained till Vishnu, on being applied to by a religious monarch, Indra Dhoomna, commanded him to make an image of Juggarnat'h and place the bones in it. The king would willingly have done as he was desired, but unfortunately possessed not the skill for such an undertaking: so he made bold to ask Vishnu, who *should* make it? Vishnu told him to apply to Viswakarma, the architect of the gods. He did so, and as promptly as our great architect, Mr. Nash, would undertake the building of a palace, his brother of the Hindu pantheon set about forming the image of Juggarnat'h; but declared, if any person disturbed him in his labours, he would leave his work unfinished. All would have gone on well, had not the king shewn a reprehensible impatience to those divine injunctions which he had solemnly pledged himself to observe. After fifteen days he went to see what progress the holy architect had made; which so enraged him that he desisted from his labours, and left the intended god without either arms or legs. In spite, however, of this perplexing event, the work of Viswakarma has become celebrated throughout Hindustan; and pilgrims from the remotest corners of India flock, at the time of the festivals of Juggarnat'h, to pay their adoration at his monstrous and unhallowed shrine. Some years ago I took some brief extracts from a work which I was then reading (the name of which I, at present, forget, but I think it was a book of the Rev. — Buchanan's), which will give a faint idea of the dreadful orgies and horrid abominations practised upon these occasions.

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* Ward.

" We know that we are approaching Juggarnat'h (and we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps two thousand in number, who have come from various parts of northern India. Some old persons are among them, who wish to die at Juggarnat'h. Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera at this place, there are more than a hundred skulls. The dogs, jackalls, and vultures, seem to live here on human prey."—" I have seen Juggarnat'h. The scene at Buddruch is but the vestibule to Juggarnat'h. No record of ancient history can give, I think, an adequate idea of this valley of death: it may be truly compared with the valley of Hinnom! I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English Golgotha, where the dead bodies are usually cast forth, and where the dogs and vultures are ever seen."—" I have beheld another distressing scene this morning, at the place of skulls: a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed without noticing the children. I asked them where was their home. They said they had no home but where their mother was."—" The raja of Burdwan, Kurta Chanda, expended, it is said, twelve lacks of rupees in a journey to Juggarnat'h and in bribing the Brahmans to permit him to see these bones. For the sight of them he paid two lacks of rupees; but he died two months afterwards (adds the writer) for his temerity."

On the occasion of the festivals of this idol he is accompanied by his brother, Bala Rama, and his sister, Subhadrá, and is conveyed to a place about a mile from the temple. His throne, on which he is seated, is fixed on a stupendous car sixty feet in height, the enormous weight of which, as it passes slowly along, deeply furrows the ground over which it rolls. Immense cables are attached to it, by which it is drawn along by thousands of men, women, and even infants; as it is considered an act of acceptable devotion to assist in urging forward this horrible machine, on which, round the throne of the idol, are upwards of a hundred of his priests and their attendants. As the pondrous car rolls on, some of the devotees and worshippers of the idol throw themselves under the wheels, and are crushed to death; and numbers lose their lives by the pressure of the crowd. A letter from an eye-witness at Juggarnat'h, on the 25th June 1814, published in the *Asiatic Journal,* states, " the sights here beggar all description. Though Juggarnat'h made some progress on the 19th, and has travelled daily ever since, he has not yet reached the place of his destination. His brother is ahead of him, and the lady in the rear. One woman has devoted herself under the wheels, and a shocking sight it was. Another intending also to devote herself, missed the wheels with her body, and had her arm broken. Three people lost their lives in the crowd.

" The place swarms with Fakeers and mendicants, whose devices to attract attention are, in many instances, ingenious. You see some standing for half the day on their heads, bawling all the while for alms; some having their eyes filled with mud and their mouths with straw; some lying in puddles of water; one man with his foot tied to his neck, another with a pot of fire on his belly, and a third inveloped in a net-work made of rope."

It is said that between two and three thousand persons lose their lives annually on their pilgrimage to Juggarnat'h. The temples of this deity being the resort of all the sects of the Hindus it is calculated that not less than two hundred thousand worshippers visit the celebrated pagoda in Orissa yearly, from which the Brahmans draw an immense revenue. All the land within twenty miles round the pagoda is considered holy; but the most sacred spot is an area of about six hundred and fifty feet square, which contains fifty temples. The most conspicuous of these is a lofty tower, about one hundred and eighty-four feet in height, and about twenty-eight feet square inside, called the Bur Dewali, in which the idol, and his brother and sister, Subhadra, are lodged. Adjoining are two pyramidical buildings. In one, about forty feet square, the idol is worshipped; and in the other, the food prepared for the pilgrims is distributed. These buildings were erected in A.D. 1198. The walls are covered with statues, many of which are in highly indecent postures. The grand entrance is on the eastern side; and close to the outer wall stands an elegant stone column, thirty-five feet in height, the shaft of which is formed of a single block of basalt, presenting sixteen sides. The pedestal is richly ornamented. The column is surrounded by a finely-sculptured statue of our former acquaintance, Hanuman, the monkey-chief of the *Ramayana*, The establishment of priests and others belonging to the temple has been stated to consist of three thousand nine hundred families, for whom the daily provision is enormous. The holy food is presented to the idol three times a day. His meal lasts about an hour, during which time the dancing girls* belonging to the temple exhibit their professional skill in an adjoining building. Twelve festivals are celebrated during the year, the principal of which, the Rat'h Jattra, has been described.

Juggarnat'h is styled the Lord of the World. His temples, which are also numerous in Bengal, are, as before shewn, of a pyramidical form. During the intervals of worship they are shut up.

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* Vide Deva-dasi, in the third part of this volume.

The image of this god is made of a block wood, and has a frightful visage with a distended mouth. His arms, which, as he was formed without any, have been given to him by the priests, are of gold. He is gorgeously dressed, as are also the other two idols which accompany him. In fig. 2, plate 13, from a compartment in the temple of Rama, he is represented in company with Bala Rama and Subhadra, without arms or legs.

It is to be hoped that the worship of this fascinating deity is on the decline, as a Calcutta paper a short time ago stated that, from various causes, the number of pilgrims had so considerably decreased, that enough could not be found to drag the rat'hs, or cars, and that not a single devotee had that year paved the way with his blood; though, it adds, "the sight on the opening of the gates for the admission of pilgrims would have melted the heart of a savage. Numbers of expiring wretches were carried in, that they might die at the polluted and horrid shrine." At a more recent period, one of his temples was robbed of silver ornaments of the value of five thousand rupees. The seapoys enjoyed the joke, saying "he must have robbed himself, as he would have struck any person blind who had attempted to take away any ornaments of his or his sister, or of Bulbudder (Bala Rama)."

WITTOBA

Is one of the minor incarnations of Vishnu. This *avatar*, according to Major Moor, in whose work it is particularized, would appear to have been, like some of the other minor *avatars* of the Hindu deities, of a circumscribed worship, and not of a very ancient date. It seems to have occurred at Pandipur, about eighty miles south of Poona, in which town a magnificent temple has been dedicated to Vishnu, under the name of Wittoba. The images of him and his two wives, Rukmini and Satyavhama (the names also of the wives of Kṛishna), have commonly a rude and modern appearance,* and represent them standing with their arms akimbo: on which the gentleman before mentioned has observed, that the Jainas represent the world by the figure of a woman in that position; "her waist being the earth, the superior portion of her body the abode of the gods, and the inferior part the infernal regions."

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* The sculptures and paintings of the modern Hindus possess much beauty and richness of colouring, intermixed with gold, laid on in a manner peculiar to these people, of which art the Europeans are, I believe, ignorant; but these paintings are devoid of perspective, and the sculptures are as clumsy as those of greater antiquity are generally fine.

Major Moor thus relates the history of this *avatar*:—"A Brahman, named Pundelly, was travelling on a pilgrimage from the Dekhan to Benares, with his wife, father, and mother. His neglect of the two latter caused them many vexations on the journey, for he would sometimes ride with his wife and leave them to walk, &c. Arriving at Panderpur, they took up their abode in a Brahman's house for the evening and night; during which Pundelly noticed, with some self-abasement, many acts of filial piety and kindness on the part of his host toward his parents, who, with his wife, composed the hospitable family. Early in the morning, Pundelly observed three elegant females, attired in white and richly decorated, performing the several duties of sweeping his host's house and putting it in order, filling water, arranging the vessels for cooking, sanctifying the eating place by plastering it with cow-dung, &c. Astonished at the sight, he proceeded to inquire who these industrious strangers were, he not having seen overnight any such persons of the family; but his inquiries were received with repulsive indignation by the beauteous damsels, who forbade him, 'a chandala, an ungrateful and undutiful son,' to approach or converse with them. Pundelly, humbling himself, solicited to know their names, &c., and learned they were named Gunga, Yamuna, and Saraswati, and immediately recognized the triad of river goddesses (see fig. 1, plate 23). More and more astonished, he, after prostration, inquired how it could be that such divine personages, in propitiation of whose favour he with his family, among thousands of others, undertook long and painful pilgrimages, should descend to the menial occupations he had witnessed? After reproaching him for his undutiful conduct, they replied to this effect:—'You have witnessed the filial and dutiful affection of the heads of this family to their aged and helpless parents; for them they seem solely to live, and for them they find delight in toiling; they seek no pleasures abroad, nor do they deem it necessary to undertake pilgrimages, which, holy as they may be, are nevertheless of no avail, unless earlier duties have been attended to. Bad men, especially those who neglect their first duties to their parents, to whom all duties are owing, may pass their whole lives in pilgrimages and prayer without benefit to their souls. On the contrary, with those who are piously performing those primary duties, the outward ceremonies of religion are of secondary and inferior moment; and even deities, as you have witnessed, minister to their comforts and conveniences. He who serves his parents, serves his God through them.' Struck with remorse at the rebuke, Pundelly resolved amendment; and dropping his intended pilgrimage, remained at Panderpur, and for a series of years acted in a most exemplary manner towards his parents, exceeding even in attention and duty the pattern of his former hosts, insomuch, that Vishnu inspired him with a portion of his divinity, and he now assumed the name of Wittoba."

GARUDA *or* GURURA.

This demi-god, with the head and wings of a bird, and the body, legs, and arms of a man, will be found of considerable importance in Hindu mythology. He is the son of Kasyapa and Vinata, the brother of Arun, and the *vahan* or vehicle of Vishnu,

"When high on eagle plumes he rides."

As Arun, the charioteer of Surya (the sun), is the dawn, the harbinger of day, so does Garuda, the younger brother, follow as its perfect light. He is the emblem of strength and swiftness, and besides being the bearer of the omnipotent Vishnu, is greatly distinguished in Hindu legends on many very important occasions.

His complicated endowments of person may be readily accounted for, by the extraordinary manner in which, as those legends inform us, he was ushered into the world. It appears that, for some good purpose or other, his mother, Vinata, laid an egg; which must have been of a marvellous size, as it required five hundred years to hatch from it the bird of the imperial Vishnu. Whether the good lady and her husband sate upon it during that period is not, as I am aware of, shewn. Be that as it may, we are told that his shell was no sooner broken, than his body became so large as to reach the heaven of the gods; which so alarmed them, that they instantly ran to complain to Agni, believing that Garuda, the rays of whose wings had set the world on fire, could be no other than an incarnation of the regent of that all-powerful element.

The images of Garuda are set up and worshipped with those of Vishnu, in the temples dedicated to that deity. Sculptured images of him are also found in the magnificent cavern temples of Elephanta, Ellora, &c. &c. In the last-mentioned excavation he is seen in several places, accompanying Parvati, the consort of Siva. This we need not be surprised at, for in spite of the alarm which at his birth he caused to the gods and goddesses, he appears to have been, on all occasions, a ready champion and a useful character when required by any of these deities. He was of great service to Krishna, in his numerous encounters with the giants and datyas; as well as to Rama, in his contest with Ravan, by swallowing the serpent arrows of the latter, without which he would not have been able to have overcome that monster.

In some representations of him, he is described as being the gigantic crane of India, in which he would be the natural enemy of serpents. Mythology gives another, but I fear not a better reason for this antipathy; namely, a quarrel between his mother and that of the mother of those reptiles, on some celestial matter: on which occasion Garuda obtained from Vishnu permission to kill all the serpents he could meet with. It was this sanction which enabled him to assist so essentially the two deities just mentioned; as he was useful, in the same manner, to Krishna as to Rama, in clearing the countries conquered by that deity, not only of those venomous enemies, but of others of greater importance who assumed their forms.

By some Garuda has been called the Pondicherry or Malabar eagle, or the Brahmani kite of Bengal. This, as well as the adjutant, or crane, is a highly useful bird in India, in clearing away filth and carrion from the streets of the populous towns. The adjutant is a very voracious bird, and will swallow at a mouthful, without difficulty, a Bengal leg of mutton.

The Brahmini kites are equally voracious and more audacious, as it is not an uncommon occurrence for them to snatch poultry, or a joint of meat, if it happen to be uncovered, from a dish, as a servant is bringing it from the culinary offices to the table. Both these birds are destructive to snakes.

Garuda has many names. He is called Superna, from the beauty of his plumage, which in the pictures of him is of the rich colours of blue, red, and green, embellished with the variety of gems which usually adorn the Hindu deities. He is also termed Nag-antara, or the enemy of serpents; Vishnu-rat'ha, or the *vahan* of Vishnu, &c. &c.

Fig. 4, plate 4, from an ancient sculpture, represents Garuda in the act of prayer. He is furnished with wings, and has a human face, with a hooked nose of remarkable length. His hair is turned up in the front and formed into a club behind, not unlike the pictures of a *petit maître* of the early part of the last century.

Fig. 5, in the same plate, from the temple of Rama, is Vishnu riding on the shoulders of Garuda, who has outstretched wings (although apparently running), with a head more resembling that of a bird than in the other figure.

HANUMAN.

Of this extraordinary simian demi-god I shall have occasion to say very little; but, after the gallant exploits which are related of him in the life of Rama, I cannot allow myself to pass over altogether in silence, this god of enterprise and attack. The common herd of beings may sink into oblivion in their graves, scarcely known in life, and wholly forgotten in death; but the illustrious conqueror cannot be so easily disposed of. Time, which destroys the most splendid fabricks of human genius, venerates that sacred and undying monument of glory, the historic page, which records the hero's deeds, and renders his renown as imperishable as itself. At all events, whatever fate may attend these humble pages, we now learn from that unerring source, that Hanuman could only claim alliance to the monkey race, through his mother, Unjuna, who was a dignified female monkey of wonderful lactescent celebrity, for on being told of the astonishing feats of her son, she, in derision (it may be presumed, that such insignificant mole hills should be turned into mighty mountains) pressed a little milk from her breast, which, like an overwhelming Himalaya torrent, swept down in its course whole regions of *ghauts*,* which were, as Hindu legends relate, thus destroyed by this milky stream. The father of Hanuman was Pavana, the god of the winds; so that we find this celebrated opponent of Ravan is, by no means, to be compared to some chieftains of the present day, whose lofty flights of heroism have commenced from aeries of a very uncertain and doubtful character. It is at all events unquestionable, that the hero of my present biography was of no common origin; though some accounts make it different from that which I have just related, in which Pavana is made to play a very subordinate part. In these, Hanuman is represented as an incarnation of Mahadeo, and his mother as a married female Brahman, with the posterior appendages of a monkey. This lady, who could not become "as women wish to be who love their lords," performed austerities in honour of Mahadeo to procure that desirable object. Through the means of a charmed cake (that had been stolen by a kite from another female in a similar perdicament, just as she was about to taste it), which was conveyed to her by the order of Pavana, and of which she ate, the boon prayed for was obtained by the birth of Hanuman. The simian hero had no sooner entered the world than he displayed proofs of the aspiring mind, which afterwards led him to accomplish the deeds of renown that I have mentioned in the seventh *avatar;* for the first object of his mighty fancy was no other than the rising sun, which, as he made a spring from his mother's arms to possess himself of it, so frightened Surya, that he sat off, with Hunuman at his heels, to the heaven of Indra, who instantly launched a thunderbolt at the monkey god, and had nearly deprived Valmic of one of the most distinguished ornaments of the *Ramayana*.

Pavana now steps forward, and performs a somewhat extraordinary part in the drama; for being indignant at the treatment of his son (though it is difficult to make out how Hanuman became so, which, by-the-bye, is a mere trifle on these occasions), he called to his assistance, as regent of the winds, all the strength of his attributes; with which he inflated Indra and the rest of the gods, and gave them the colic to so violent a degree, that to relieve themselves from the pain, they were glad to restore Hanuman, and severally to endow him with a portion of their own power.

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* Ghauts, or gauts, mountains.

Hanuman is extensively worshipped, and his images will be found set up in temples, sometimes alone, and sometimes in the society of the former companions of his glory, Rama and Sita. He is supplicated by the Hindus on their birth-days to obtain longevity, which he is supposed to have the power to bestow; and which, of course, he unhesitatingly grants; or which, at least, the disinterested Brahmans of his temples unhesitatingly promise.

As the god of enterprise, offerings should be made at his shrine by night.

Hanuman is called Maruty, from Pavana being chief of the Maruts, or genii of the winds. He is also called Muhabar.

A few years ago, a monkey, perfectly white, was caught in the Burmese territories. It was considered to be rare, and excited much admiration; as one only had before been seen like it, for which the king of Ava had sent a golden case, and to celebrate its happy arrival, from which the most fortunate auguries were drawn, expended, according to the Calcutta India Gazette, no less a sum than twenty thousand rupees in sacrifices and rejoicings. What happy exaltation might have awaited the other gentleman who succeeded him, had he lived, it is impossible to say: but he died, although a Burmese woman, who was suckling her child, prayed to have the nursing of him, and fairly divided her nurture and maternal attention between the human infant and the simian nursling.

Figs. 3 and 5, plate 9, from drawings, represent Hanuman armed for battle; 4 ditto, from a cast, trampling on a Daitya; 5, conveying the mountains for the bridge, to enable Rama to invade Lanka. Plate 10 represents Hanuman and his monkeys, with Rama, making oblations to Vishnu and Lakshmi. This plate is from a large and beautiful carving, brought, I imagine, from a temple. It has been richly emblazoned. Fig. 1, plate 11, is from the temple of Rama, and represents Hanuman relating his adventures to Rama, Sita, and Lakshman; and fig. 2, from the same place, trampling on the Rakshasa, who attempted to stop his progress in conveying the medicinal plant for the cure of Lakshman.

LAKSHMI.

This sea-born goddess of beauty and prosperity, the consort, or *sacti* of Vishnu, was obtained by him at the churning of the sea. She is painted yellow, sitting on the lotus or water-lily, and holding in her hand, sometimes the *kamala* or lotus, at others, the shell or club of Vishnu. At her birth she was so beautiful that all the gods became enamoured of her; but Vishnu at length obtained her. She is considered as the Hindu Ceres, or goddess of abundance.

Lakshmi has various names:—among which are Sri or Sris, the goddess of prosperity; Pedma or Kamala, from the lotus or nymphœa being sacred to her; Rembha, the sea-born goddess; Varâhi (as the energy of Vishnu in the *Varaha avatar*); Ada Maya, the mother of the world; Narayana, Vidgnani, Kaumali, &c. (which see.)

This goddess was the daughter of Bhrigu; but, in consequence of the curse of Durvasa (an incarnation of Siva) upon Indra, she abandoned the three worlds, and concealed herself in the sea of milk, so that the earth no longer enjoyed the blessings of abundance and prosperity. To recover her, the gods churned the milky ocean, as related in the *Kurma avatar*. After some labour, and having thereby obtained the moon (which Siva instantly seized and placed in the middle of his forehead, where it still shines) and some other things, Sri, as Rembha, the sea-born goddess (the Venus Aphrodites of the Greeks), was produced, seated on her sacred lotus, and resplendent as a blazing sun. Thus was abundance and prosperity again restored to the three worlds; at which the gods expressed their satisfaction in a very becoming and celestial manner, by dancing, singing, splendid decorations, and other similar signs of heavenly rejoicing. Siva, who will be hereafter shown to be somewhat of a libertine among the Hindu divinities, wished to possess her; but as he had already stuck the Lunar crescent in his forehead, Vishnu urged his claim to, and obtained for his share this ocean gem of beauty and prosperity.

The festivals in honour of Lakshmi are held in the months Bhadra, Aswinu, Karteku, Poushu, and Choitru. The ceremonies are performed before a corn-measure filled with rice in the husk, which is decorated with a garland of flowers, shells, &c. No sanguinary sacrifices are offered.

The chewing of the cud by the cow arose from a curse of Lakshmi, that her mouth should be always in a state of uncleanliness, in consequence of a falsehood told by the animal to the goddess.

Fig. 6, plate 4, represents Lakshmi standing on a lotus pedestal. In one of her hands is the kamala or lotus; the other is held up in a forbidding attitude. In fig. 2, plate 7, she appears as Varahi in the third *avatar*, having four heads (one a boar's), and eight arms holding various weapons. In several of the other plates she is represented, either in company with Vishnu, or as his *sacti* in his different *avatars*. In fig. 2, plate 23, she is seen with Parvati and Suraswati, emblematical of the three sacred streams of the Gunga, Yamuna, and Suraswati.

CHAPTER VI.

Siva.—Bhairava or Bhyru.—Vira Badra.—Kartikeya.

SIVA, MAHADEO, *or* RUDRA,

The Destroyer, is represented under various forms. He is usually painted of a white or silver colour, with a third eye, and the crescent (which he obtained at the churning of the ocean) in the middle of his forehead. Sometimes he is described with one head, and at others with five: sometimes armed with various instruments of destruction; at others riding on the bull, Nandi, with Parvati on his knee; and again, at others, as a mendicant with inflamed eyes and besotted countenance, soliciting alms from Anna Purna, a form of Parvati. He is also represented under the appearance of Kal, or Time, the destroyer of all things.

Fig. 1, plate 14, taken from an antique sculpture in basalt, represents him standing between four attendants, armed with the *trisula* or trident in one hand, and having an antelope in another; the third is held up in a forbidding attitude, and the fourth is displayed in the act of solicitation. His head-dress is richly ornamented. He is standing beneath an arch enriched with emblematical figures, animals, and arabesques of elegant design and beautiful workmanship. On the plinth are the bull, Nandi, and various other figures and animals. Fig. 2, from a cast in the same plate, is (Panch Mukhti) Siva with five heads; the fifth, or upper head, surmounted by a hooded snake. His hands are as in fig. 1. Fig. 3, from the temple of Rama, is Siva as Kal, or Time, the destroyer of all things. In his hands are the *damara* or small drum, the cup to receive the blood of the slain, two human heads, and the club.

Fig. 1, plate 15, is Siva as Mahadeo, "or the supreme god," from a

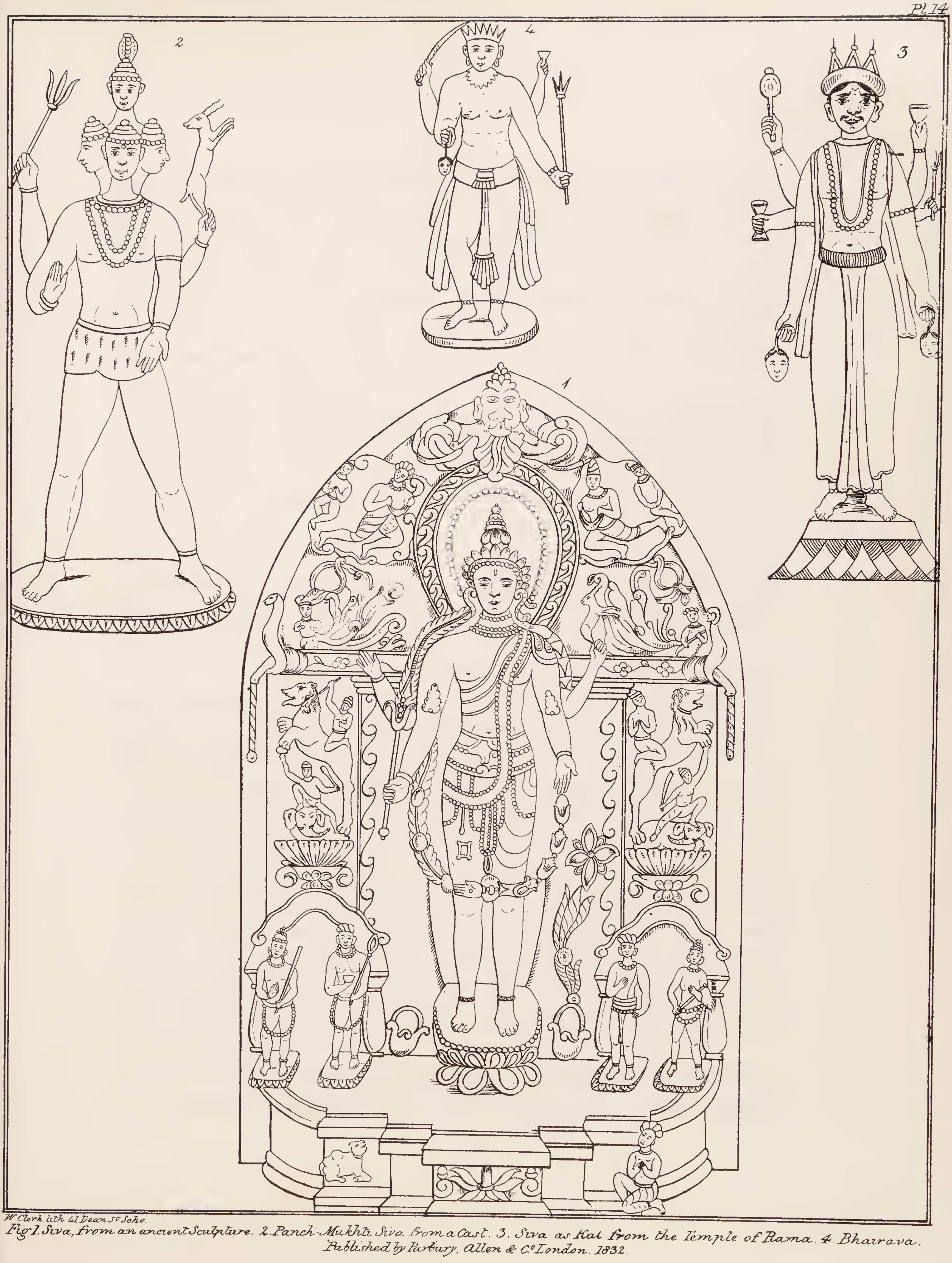

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Fig 1. Siva, from an ancient Sculpture. 2. Panch-Mukhti Siva from a Cast. 3. Siva as Kal from the Temple of Rama. 4. Bhairava.

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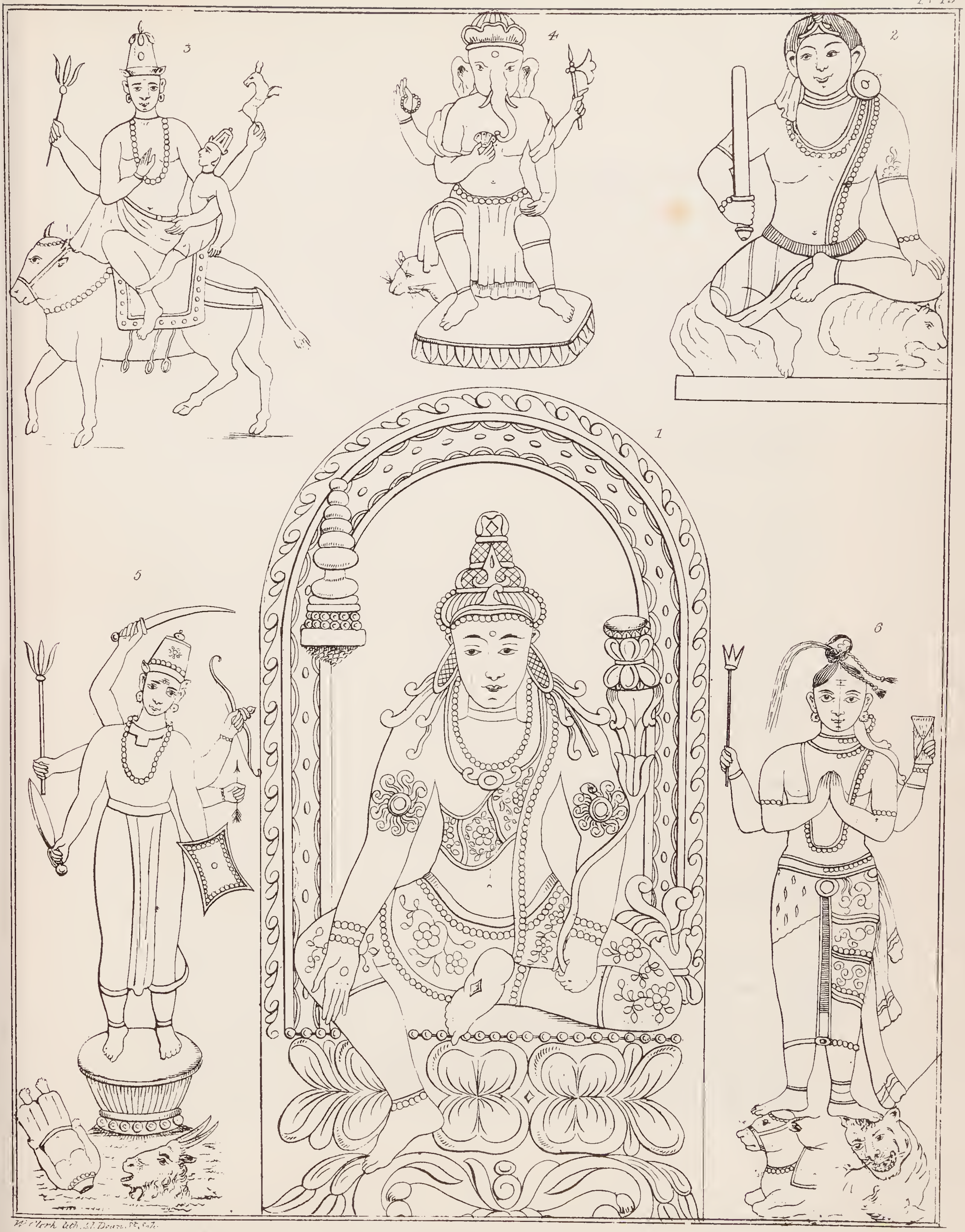
beautiful specimen of ancient sculpture. One hand rests upon his knee; the other holds a lotus sceptre, flat on the top, is if intended to fit the wreathed pinnacle (which is too large in the plate) on the other side. On his head is a rich *mughut* or cap. The throne on which he is seated, and the arch above, are finely sculptured. Fig. 2, in the same plate, also from a sculpture, is Siva as Bhyru. Fig. 3, from a drawing, is Siva and Parvati, as Hari Gauri, riding on the bull, Nandi. With one hand he clasps Parvati, the other three are as in fig. 1, plate 14.

Fig. 1, plate 16, from a model by Chit Roy, represents them in the same characters. Round the waist of Siva is wrapped a tiger's skin; and a cobra capella, or hooded snake, rears its head over his left shoulder. His head-dress is of serpents, the heads of which point forward; the bodies form the knot on the top of his head. The position of Parvati is singular; but it is exactly as it is seen in the processions of the pujas, or festivals in honour of this couple, in Calcutta. On the thigh of Nandi is the *trisula,* or trident, of Siva. Fig. 2, represents Siva as a mendicant, similarly adorned, soliciting alms from Parvati, as Anna Purna Devi (see ANNA PURNA). This plate is also from a faithful model by Chit Roy. In both these plates Siva has the third eye (made of a stone to resemble a brilliant), and the crescent in the middle of his forehead. Fig. 3, from the temple of Rama, is Siva as Kandeh Rao (see KANDEH RAO). As Kal, or Time, he is, as in his other forms, painted white, to denote, according to some authors, the visible creation which Time destroys, in opposition to the dark, eternal night, that follows; which is represented by his consort, Kali, who is painted of a dark colour, and decorated (as Kal is in some representations of him) with a necklace of human skulls, and armed with the sword of destruction. In the plates, which represent him as the *maha pralaya,* or grand consummation of all things, when time itself shall be no more, he is deprived of his necklace, his crescent, and his trident (to show that his dominion and power no longer exist), trodden under foot by Maha Kali, or Eternity.

Of the emblems of Siva, Mr. Patterson has conjectured that he has three eyes, to denote the three divisions of time, the past, the present, and the future: that the crescent in his forehead refers to the measure of time by the phases of the moon, as the serpent denotes it by years; and the necklace of skulls, the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds the trident in one hand, to shew that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the Iswara, or supreme Lord, above Brahma and Vishnu; and that the emblem called *damara,* shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to pourtray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti,* or three-formed god (Brahma, Vishnu, and Siva), in the caves of Elephanta, he has marked on his cap a human skull and a new-born infant, to shew his two-fold power of destruction and reproduction; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure: in the third he has a basin of blood, and in the fourth a sacrificial bell, which he appears to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction.

The bull, Nandi, the *vahan* of Siva, is held in great reverence by the Hindus. This animal is one of the most sacred emblems of Siva, as the Egyptian Apis was of the soul of Osiris. The Egyptians believed that, when he ate out of the hands of those who went to consult him, it was a favourable answer. The Hindus, says Bartolomeo, place rice and other articles before their doors as the animal passes along in their processions, and if he stop to taste them, consider it as a fortunate event. This, at least, he is very prone to do, to the serious injury of the Hindu shopkeepers, as he wanders, not in his most sacred capacity, through the streets of Calcutta and other towns.

In the analogies of learned writers of ancient mythologies, Siva, in his character of the creative power, has been compared to the Jupiter Triopthalmos, or the triple-eyed god, the Zeus, or the giver of life, of the



W. Clerk lith. 21 Dean St. Soho.

Fig 1 Mahadeo 2. Bhyroo, from ancient Sculptures. 3 Siva & Parvati 4. Ganesha 5 Vira Budra. 6. Ardha Nari, fr m. Casts Drawings &c

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Greeks; the Osiris of the Egyptians; and the Axieros of the Cabiri of the Phenicians. Each of these is the personification of the solar fire, and the spirit of all created things.

In his destructive character he is Saturn, or the Destroyer, Time. He is also worshipped as Shankara, or the beneficent deity, as his followers attribute to him the benefits they enjoy from the mighty stream of the Ganges, which is fabled to have sprung from his plaited locks. This, however, the Vishnaivas deny, urging that it first flowed from the foot of Vishnu in Vaicontha (the heaven of Vishnu), when Brahma poured water over it as it was extended to compass the heavens, as related in the *Nara Singha avatar;* from whence it ran on the head of Siva, and descended from thence to fertilize the earth.

The Vishnaivas claim for their deity, Vishnu, the title of Iswara, or the supreme lord: the Saivas contest his claim to this pre-eminence, and have bestowed on Siva that of Bhuban Iswara, or the lord of the universe. The title of Iswara was first enjoyed by Brahma, until the sect of Siva overpowered the worshippers of that god; when Bhairava, the son of Siva, cut off one of his heads. After this, the Saivas, for a time, possessed the supreme power; but it is alleged that the Vishnaivas have since contested the palm of supremacy, and that sanguinary conflicts, attended with alternate victory and defeat, in consequence, ensued between the two sects, which continue even at the present day among their mendicant worshippers, who assemble at stated periods in immense numbers, at the fair at Hurdwar. The subject of their animosity on these occasions I have just related, being no other than the very important, but highly apocryphal point, whether the sacred Gunga issued from the foot of Vishnu or the head of Siva.

Colonel Vans Kennedy ascribes the loss of Brahma's head to Siva himself. It would appear that, immediately after the existence of these two deities, a quarrel of no heavenly character ensued between them, in consequence of Rudra (Siva) asking Pitamaha (Brahma), "whence camest thou, and who created thee?" Brahma's fifth head being more voluble than the others, indignantly replied, "and whence art thou? I know thee well, thou form of darkness, with three eyes, clothed with the four quarters of heaven (*i. e.* naked), mounted on a bull, the destroyer of this universe!" Siva became incensed, and while he viewed the contemptuous head, his own five heads became white, red, golden, black, and yellow, and fearful to behold. But although Brahma observed these heads, thus "glowing like the sun" before him, the flippant tongue still continued to urge on the destruction of the head which contained it, by telling Siva, "why dost thou agitate thyself, and attempt to appear powerful; for, if I chose, I could this instant make thy heads appear like bubbles of water?" Which so inflamed the deity to whom it was addressed, that he immediately cut off the offending member with the nail of his left thumb. Having performed this operation, Siva would have thrown the head to the ground, but it would not fall from his grasp. We thus see him, in his destructive character, usually pourtrayed with one in his hand.

Siva is principally worshipped under the form of the *linga;* for the understanding of which I must refer the reader to that article, and to figs. 1, 2, and 3, plate 33. Some of these emblems, usually of basalt, are of an enormous size; and they are also made morning and evening of the clay of the Ganges, which, after worship, are thrown into the river. The *linga* is never carried in procession. The temples dedicated to it are square gothic buildings, the roofs of which are round, and tapering to a point. In many parts of Hindustan they are more numerous than those dedicated to the worship of any other of the Hindu idols; as are the numbers of the worshippers of this symbol, beyond comparison, more extensive than the worshippers of the other deities or their emblems. The Binlang stone is also sacred to Siva.

Besides the daily worship of the *linga* in the temples, there are several other periods in which the image of Siva is worshipped under the different forms which I have before described: but it is not correct to suppose that images of him are not now made, as they are seen in numbers, like figs. 1 and 2, plate 16, conveyed through the streets of Calcutta, after the festivals in honour of Siva, to be cast into the river. In the month Phulgunu he is worshipped for one day as a mendicant. On the following day the images of him, with a bloated countenance, matted locks, and inflamed eyes, are, as I have just stated, carried in procession, attended by a large concourse of people, dancing, singing, and playing on various instruments, and thrown into the river. In the month Mughul there is another festival in honour of him, called *Hari Gauri,* in which he is represented riding on a bull, with Parvati on his knee, as in fig. 1, plate 16. But the most celebrated occasion of his worship is in the month Choitru, at the time that the ceremony of the *churaka,* or swinging by hooks fastened in the flesh of the back, is performed.

This festival derives its name *Churuk* (or *chakra*), a wheel or discus, from the circle performed in the swinging part of it, that terminates the ceremonies, which should properly last a lunar month; but the term is now much shortened, and the observances of it are limited to the followers of Siva. The higher classes do not engage in it, although they contribute towards the expense of, and countenance it. The initiatory ceremonies of purification, abstinence, and exercises of devotion, take place several days before the commencement of the rites, during which time the Sanyasis, or worshippers, form themselves into parties, and wander about the streets with horns, drums, &c., making a most intolerable and horrid din. The first exhibition is that of suspension, which is performed by two posts being erected, on the top of which is placed a strong bar, from which the *Sanyasi,* or worshipper, is suspended by his feet over a fire kindled beneath him, into which rosin is occasionally cast. His head is then completely enveloped in the smoke, though sufficiently high to be beyond the reach of the flame. On the following day the *Sanyasis* dance and roll themselves upon the downy beds of various descriptions of prickly plants. Their next ceremony is called the *Jamp Sanya,* or jumping on a couch of pointed steel, which has been thus described:

" A bamboo scaffolding of three or four stages is erected, on which the *Sanyasis* stand, tier above tier, the principal and most expert occupying the upper row, which is sometimes between twenty and thirty feet high. A kind of bedding, supported by ropes, is stretched beneath the scaffolding by a number of men. Upon the mattrass are attached several bars of wood, to which are fixed very loosely, and in a position sloping forward, semicircular knives, upon which the *Sanyasis* throw themselves, in succession. In general, the effect of the fall is to turn the knives flat upon the bedding, in which case they do no harm; but occasionally severe wounds, and even death, are the consequences of this rite. Before they take their leap, the performers cast fruits, as cocoa-nuts, bels, plantains, &c. among the crowd, in which there is a great scramble for them, as they are supposed to possess much virtue. Women desirous of progeny are very anxious to get these donations; and those of the first families send persons to obtain and bring them for their private eating."* The ensuing day is spent in revelling and dancing among burning ashes, and afterwards casting them at each other. On the following one they again infest the streets, attended by music of such an abominable description, that our old national instruments of hymeneal serenade (now, like many other good old things, become obsolete from the march of intellect) would be almost celestial harmony to it.

In the immediate neighbourhood of Calcutta, at Kalighat, stands the celebrated temple of Kali: the energy of Siva in his destructive character of Kal, or Time, on the altar of which myriads of animals are annually sacrificed. To this temple the collected crowds, from miles round our Indian metropolis, pour, like a living stream of frantic bacchanals, exhibiting in their progress sights which the imagination of those who have not witnessed them could scarcely form a conception of. On this occasion they practise the most painful self-inflicted tortures; piercing their tongues and sides, and sticking in the holes heavy pieces of iron, arrows, canes, living snakes, &c. &c., with which they dance, with indecent gestures, to the obscene songs of the surrounding multitude. Mr. Ward says that, in one year, a man thrust his finger through the tongue of another, and they thus proceeded dancing with much indecency together through the streets; and that another had his breast, arms, and other parts stuck entirely full of pins, as thick as nails or packing-needles. These acts are devotional, and are considered proofs of holiness and merit. The tortures, however, thus inflicted are temporary: but some of these religious mendicants impose upon themselves others which are of a more durable description; such as carrying the arm erect over the head, till it becomes so fixed that the miserable devotee is unable to bend it; sitting in the same manner with both the arms or legs similarly placed; clinching the hand, and allowing the nails to grow through it to a considerable length from the back; sliding backwards and forwards on their bellies, from which position they will not stir; preserving a sitting posture, from which they never move; dwelling surrounded by fires, and beneath a scorching sun in the summer, and exposed to the rigours of the seasons in the winter. These, and many other self-inflicted tortures, may be daily witnessed in the streets of our Indian cities and their neighbourhoods, some of which are represented in figs. 3, 4, 5, 6, and 7, plate 28. These wretched fanatics are covered with filth and ashes, and go entirely naked, except a small piece of cloth between the thighs, fixed round the waist with a cord.

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* Asiatic Journal.

The next is the day of the *churuk,* or swinging ceremony (fig. 1, plate 28). Posts, about thirty feet in height, are erected in the suburbs of a town, across the upper part of which are loosely suspended long bamboos, so as to enable them to traverse freely. To one end of the bamboo two hooks are fixed, by ropes, which are run through the fleshy parts of the back, near the shoulders. A rope is also fastened to the other end of the bamboo, which, as soon as the party who is to swing is secured to the hooks, is pulled by several men, who thus raise the other end somewhat higher than the post. They then go round with it, with considerable velocity; by which means the man at the other end describes a circle of about thirty feet in diameter. Sometimes a cloth is tied round the body and secured to the hooks, to prevent, if the flesh should be torn away, the man from being dashed to pieces; but such is frequently not the case, and the party falling is often killed upon the spot. Some of these men, while swinging, amuse themselves in smoking and in throwing fruit and flowers (which they take up on purpose) among the spectators. Mr. Ward relates a story of a man who had a monkey's collar run through his hinder parts, in which state the man and monkey whirled round together, and on another occasion, of a man who took a large log of wood in his mouth, and swung for a considerable time, without having any cloth round him to preserve him from falling. He also states, that in the year 1800, five women swung with hooks through their backs and thighs, in the neighbourhood of Calcutta. The parties sometimes swing for a considerable time, and appear to make very light of the business. A gentleman, with whom I was some years ago acquainted in Calcutta, missed, on one of these festivals, one of his bearers or palanquin carriers; and, as he was going out, left home without him. On his return he found him carrying his palanquin; and when he arrived at his home, questioned him where he had been? The man coolly answered, "he had only been performing *churuk;*" that is, had been swinging: and, on his master inspecting his back, the spots, pierced by the hooks, were conspicuous enough. The wounds are very simply treated. The parts are first well pressed with the flat palm of the hand, or trodden on with the sole of the foot, to cause their reunion. Clarified butter is then spread over on a leaf, and the place is bandaged: this dressing is renewed two or three times.

On the morning following the *churuk* Siva is worshipped in the temple, and the festival is concluded. During each day of the festival, says Mr. Ward, the *Sunyasis* worship the sun, pouring water, flowers, &c. &c. on a clay image of the alligator, and repeating *mantras*.

The consort or energy of Siva is Parvati, or Durga, &c.; the mountain-born goddess, whom I shall presently have occasion to notice. Numerous stories are related of his marriage with this goddess, and of the abuse lavished on him by her first father, Daksha; for, having been twice born, her second was no other than the Himalaya mountain. I can discover no good reason for such ungodlike treatment, or for Daksha's ungenerous representations of him as an intoxicated Bacchanal; except that one day, in an assembly of the gods, he did not rise up and salute him on his entrance, as a dutiful son-in-law should have done. Bacchus, however, (to whom Siva has, in some points, been compared) was occasionally represented of a drunken bloated form, wandering about almost naked, and having only a tiger's skin wrapped round his loins. But Bacchus was the god of wine, a personage not to be found in the Hindu Mythology:

although, what is extraordinary enough among a people who do not touch that beverage, they have Suradevi, the goddess of wine, and the invention of the use of it is ascribed to Bala Rama.

The filthy appearance of Siva, as a mendicant ascetic, may be ascribed to his solitary and abstracted devotional practices, for the purpose, it may be supposed, of maintaining the ascendancy which he had obtained among the gods. With all this, he appears to have gained no high character in heaven, especially for connubial fidelity; as the quarrels of him and Parvati, in consequence of his peccadilloes and her jealousy, are said to have caused as much trouble to the celestial hosts to adjust, as those of some dignified personages in this country have to many of our gentlemen of the long robe.

The Saivas have many sectarial marks: among them are, 1st, the *trisula* or trident, to denote the dominion of Siva over heaven, earth, and the infernal regions. This weapon is supposed to be in continual motion over the face of the earth, and instant death would attend opposition to its points (see Trisula). He is from it called the Trident-bearer. 2d, *Shula,* representing the same symbol. Both of these are formed of white earth on the forehead and breast. 3d, *Ciakshu* or *tkkanna,* the sacred eye (or that in the midddle of the forehead) of Siva. He is on this occasion called Trilocena, or the triple-eyed god. 4th, *Agni* or *Ti,* or fire; symbolical of the sun. 5th, *Tirumana,* or the holy earth: the lateral strokes of this sectarial mark are white or yellow, that in the middle red, and represents the womb of Bhavani. 6th, The *tripundara,* or ornament of the three stripes, which also represents Bhavani with her three sons, Brahma, Vishnu, and Siva. It is made with sandal-wood and ashes. 7th, The *linga,* painted on the neck, arms, and forehead. 8th, The *crescent,* painted on the forehead yellow. 9th, The same, with the *puttu,* or spot, of either red, white, or black. The description of these marks I have taken principally from Bartolomeo; but see farther on this subject the article Sectarial Marks, and fig. 2, plate 2.

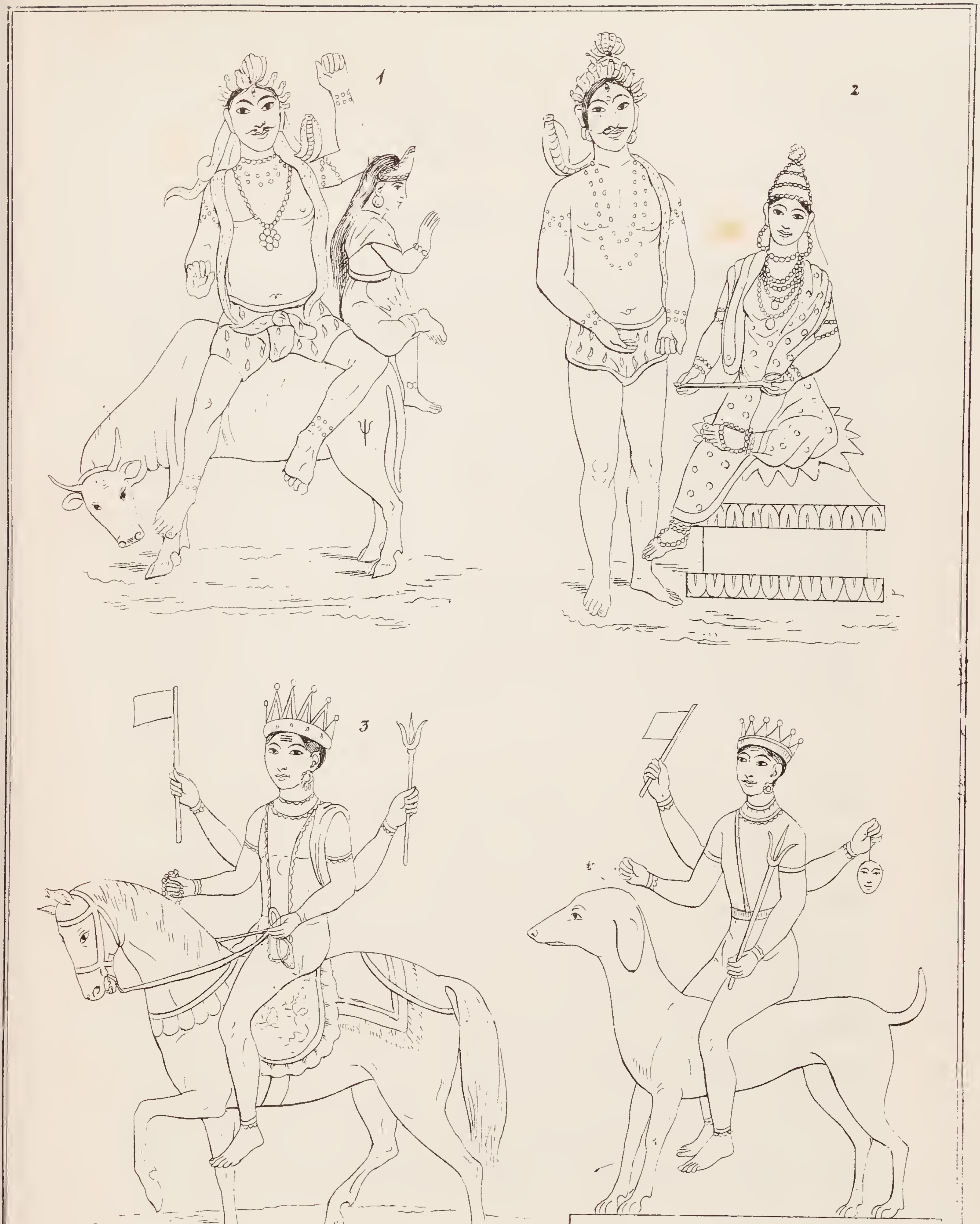
In the *Asiatic Journal* of August 1829, is a description of an idol which was in the museum at Moscow, that had been obtained from the Bokharians, who had taken it in war from the Mongols. It is represented to have the figure of a man with a bull's head, which is surrounded by six grotesque human heads, and having sixteen feet and thirty-four hands. Above the seven heads rises an eighth, equally deformed, which is in its turn surmounted by another head of a very handsome character. All these heads are surrounded with flame, and decorated with necklaces of human skulls. The statue is represented as embracing a female, and holds in its hands the symbols of regeneration and destruction. Its feet also rest upon the like symbols. This idol is called Yamantaga, and is considered by the Mongols as the god of destruction. It has been imagined to be synonymous with Siva.

In a temple in the vicinity of Soongaum, on the right bank of the Sutlej, there is another extraordinary image resembling Siva, there called Dakpo. It is three yards high and has four feet, each of which is treading on a human form. It possesses six arms, with two of which it embraces a female, and in the others holds a spear, a sword, a serpent, and a skull, and has round the waist a belt of skulls.

The heaven of Siva is Mount Kailasa, on the mountain Meru, and his palace is described as being resplendent with gold and jewels. He is the regent of the North-East.

Siva had numerous names and incarnations, derived from his attributes and exploits. Among these are Mahadeo, the great god; Rudra, the destroyer; Kal, time; Shankara; Iswara; Kandah Rao; Kapali; Kalu Rayu; Nilakantha, the blue-throated; and a variety of others, some of which will be noticed under their several heads.

Kartikeya is a son of Siva, produced in an extraordinary manner, without the aid of his consort, Parvati; as was also Vira Badra. Bhairava or Bhyru is likewise his son, in his destructive form. Some make Vira Badra and Bhairava incarnations of Siva. (See VIRA BADRA and BHAIRAVA, and plates 14, 15, and 16.)



W. Clerk. lith 41 Dean St. Soho.

Fig 1. Siva & Parvati as Hari Gauri. 2. Siva as a Mendicant and Anna Purna Devi. from models by Chit Roy
3. Siva as Kandeh Rao 4. Bhairava from the Temple of Rama

BHAIRAVA, *or* BHYRU

Is an incarnation, or son of Siva, in his destructive character, and Kali. He is a terrific deity, and can only be satisfied by blood. He cut off the fifth head of Brahma with his thumb-nail. According to Major Tod there are two Bhairavas, the fair and the black (Gora and Kala), who in the field of battle are the standard-bearers of their mother. The sable deity is the one most worshipped. The dog is sacred to him, and in sculptures he is commonly represented on one. He is also called Bajranga, or of thunderbolt frame. Mr. Ward states that, under the name of Bhairava, Siva is regent of Kashi (Benares). All persons dying at Benares are entitled to a place in Siva's heaven; but if any one violate the laws of the *Shastre* during his residence, Bhairava grinds him to death. A temple is dedicated to Bhyru and his wife Jogeesury at Lony, about twelve miles from Poona, into which people bitten by snakes are brought, and, it is said, invariably recover. Bhyru will not even permit the neem-tree, used as a preservative against the bite of snakes, to grow near the place, as all persons so bitten are under his especial care.

Fig. 4, plate 16, from the temple of Rama at Ramnaghur, represents Bhairava riding on a dog, his usual *vahan* or attendant; in one hand he has a *trisula*, in another a standard; described, says Major Tod, by the bard " of the colour of the rain-cloud," or a field sable, on which a white horse *passant* is delineated. In another hand he has either a bead-roll or a head, but which does not distinctly appear; I have put the latter, as he is usually seen with one. Fig. 4, plate 14, also represents him standing, holding in his hands the *trisula*, a cup to catch the blood of the slain, a sword, and a human head. In the temple of Kylas at Ellora is a beautiful sculpture of him, bearing in his hands the *damara*, the hooded snake, and apparently a richly sculptured sceptre. In the same temple are eight representations of Siva as Bhyru, under different forms. Fig. 2, plate 15, from an ancient sculpture, represents him in a sitting posture, with a large sword in one hand, and resting one of his legs on an animal, apparently a sheep.

VIRA BADRA,

Or Ehr Badr, is an *avatar*, or by some called a son of Siva, produced from the *jatra*, or plaited locks of that deity, which he cut off and threw on the ground, in a moment of frenzy, on learning the death of Suti, caused by the curse of Daksha. Vira Badra immediately attacked Daksha, and cut off his head, which fell into the fire prepared for a sacrifice, and was burnt. He is armed with various instruments of destruction; and the representations of him are usually seen with the head of a goat (with which that of Daksha was replaced on his body) near them, or accompanied by a human figure with a goat's head. (See Daksha, and fig. 3, plate 3; also Vira Badra, fig. 5, plate 15.)

KARTIKEYA.

This deity is the son of Siva, produced in an extraordinary manner for an extraordinary purpose; and the leader of the celestial armies. He is sometimes represented with one face, and sometimes with six faces; possessing two, four, or six arms, holding various instruments in his hands; of a yellow complexion, and riding on a peacock, his *vahan* or vehicle.

Of the birth of this deity it is not easy to give an account: but, as it was thought proper that he should make his appearance in the Hindu Mythology, for the especial purpose of repairing an error of Brahma, who appears to have been little better than a blundering sort of god who caused incessant trouble to his compeers, I must necessarily describe him in the most becoming terms I can.

Tarika, a giant, in consequence of performing religious penances and austerities, obtained from Brahma a promise that he would grant him any boon he asked. Among his requests was the usual one of universal power and dominion. He then, like others whom I have before described, began to oppress both the gods and men. He robbed the ocean of its riches, plundered the sun of its fire, and bade the moon to stand still. Indra, who appears generally among the greatest sufferers on these melancholy occasions, was deprived of his eight-headed horse, Oochisrava; and others of the gods were treated in the same audacious and unceremonious manner. In this dilemma they, as was their wont when similarly circumstanced, called a council in heaven, at which Indra presided; wherein it was determined to apply immediately to Brahma. The application was accordingly made; and Brahma, who had promised, among other things, that Tarika should be invincible except to a son of Siva, declared his utter inability to revoke his promise. Here then was a case which appeared to portend more evil to the gods than any that had before befallen them, as Siva had no son; nor, from his total abstraction in his religious austerities, was any hope entertained that he would have one. No expedient could, for a long time, be found to overcome this difficulty, till Kamadeo started up, and boasted that he would conquer the mind of even Mahadeo himself. On this Indra flattered the ill-fated boy, and allured him to accompany Parvati to the forest to which Siva had retired, where he was discovered under a tree, wholly absorbed in his devotions. Parvati, by equal austerities and worship of the *Linga,* round which she wreathed garlands of the brightest flowers, at length attracted the notice of Siva, when Kama, watching the auspicious moment, let fly an arrow, and pierced the terrific deity to the heart. Roused by the wound, Siva cast an indignant glance at Kama, and, with the fire of his eye in the centre of his forehead, consumed the beauteous god of love to ashes. The aim had, however, been sufficiently unerring, and the union of Siva and Parvati was the consequence. Still no issue was the fruit of it; and the gods again assembled to consider what, on such a conjuncture, should be done. At length they hit upon a scheme which, at a critical moment, by the instrumentality of Agni (the regent of fire), in the shape of a dove, was successful. This part of the proceeding is of so mysterious a character, that it will be more prudent to draw over it the veil of concealment than to expose it. Suffice it, therefore, to say, that the germ of the leader of the celestial armies was nourished in the bosom of the majestic Ganges; from whence, one day, arose a boy of transcendent beauty (Kartikeya), hence called the son of Gunga. He was here discovered by six females who went to the river to bathe, from each of whom he received the breast.

The excellent work of Major Moor places those ladies in a somewhat dubious position, which may lead to no very high opinion of the chastity of the Hindu nymphs of ancient times, as he describes them as the *daughters* of as many rajahs. Mr. Ward calls them (as indeed does Major Moor elsewhere), more becomingly, the *wives* of six of the seven Rishis of the name of Krittíka (astronomically the Pleiades). Hence his name of Kartikeya, or he who was nourished by six mothers named Krittíka, and hence his being occasionally described with six heads.

We are thus left in considerable perplexity respecting the maternal part of this hero's origin. He was, however, the son of Siva; and in due time, after a desperate combat, accomplished the object of his appearance, if not of his birth, by the predicted destruction of Tarika.

Although the leader of the celestial armies, little more is related of the belligerent exploits of Kartikeya than the foregoing incident. In the battle between the gods and Jalandhara, this distinguished warrior appears to have thought that the better part of valour was discretion, and while the battle raged around him, to have deemed it wiser to retire on his peacock to the mountain, because he did not like to continue the contest with Rahu and his mother, as he was disinclined to offend the latter. If we can bestow a proper portion of credit on the account given of Rahu, we shall not be surprised that Kartikeya thought with Hudibras, that

> "He who fights and runs away,
> May live to fight another day."

Of this monster, whose mother so happily interposed, we are told in the third volume of the *Asiatic Researches*, that "he had four arms; his lower parts ended in a tail, like that of a dragon; his aspect was grim and gloomy, like the darkness of chaos, whence he had also the name of Tamas. He was the adviser of all mischief among the Daityas, who had a regard for him; but among the Devatas it was his chief delight to sow dissention: and when the gods had produced the *amrit* (water of immortality) by the churning of the ocean, he disguised himself like one of them and received a portion of it. But the sun and moon having discovered his fraud, Vishnu severed his head and two of his arms from the rest of his monstrous body. That part of the nectareous fluid that he had time to swallow secured his immortality. His trunk and dragon-like tail fell on the mountain of Malaya, where Mini, a Brahman, carefully preserved them, by the name of Kétu or Cetu; and, as if a complete body had been formed from them, like a dismembered polype, he is even said to have adopted Kétu as his own child. The head with two arms fell on the sands of Barbara, where Prit'henas was walking with Sinhica, by some called his wife. They carried the daitya to their palace and adopted him as their son, whence he acquired the name of Prit'hinasi. This extravagant fable is, no doubt, astronomical.

Kétu often appears as a comet, a whirlwind, a meteor, a water-spout, and a column of sand. Fifty-six comets are said in the Chintamani to have sprung from Kétu; and Rahu had a numerous progeny of grahas and crocodiles.

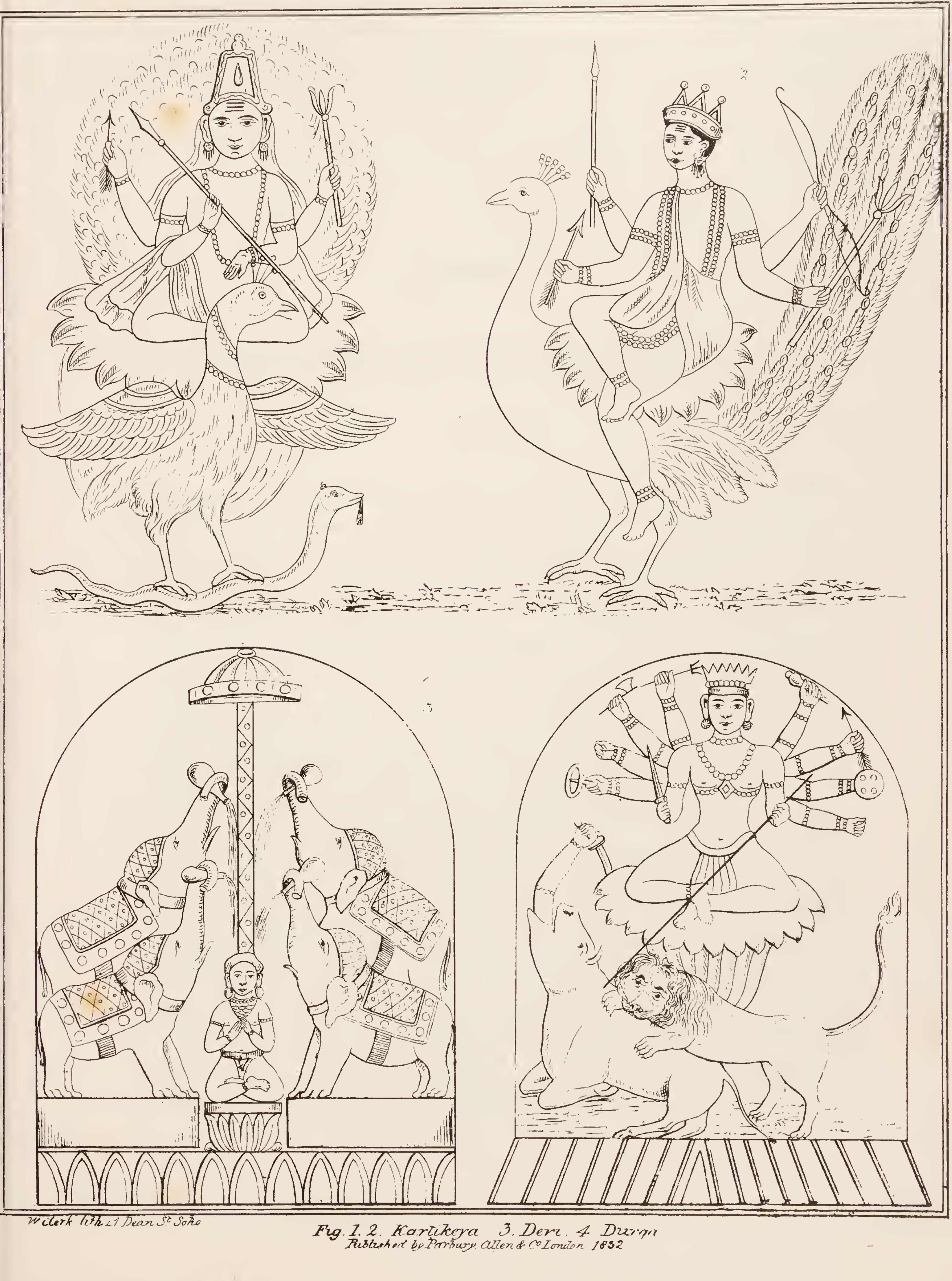
In this battle Ganesha too proved a degenerate son of his invincible and amazonian mother; for, on being wounded in the mouth, he cried out lustily on the field, "Oh, my mother! Oh, my father! Oh, my brother! Oh, my dear Rat!"

Kartikeya is worshipped in the month Kartika; on which occasion numerous images are made (Mr. Ward says not less than five thousand in Calcutta alone, some of which are twenty-five feet high), which, after the ceremony of worship, are cast, like those of Durga and Kali, into the river. Images of him are also set up and worshipped, as I have before mentioned, with those of Durga, on the festivals of that goddess. The model by Chit Roy, from which fig. 3, in the frontispiece, is taken, is a correct specimen of the images of Kartikeya on these occasions. Vows and offerings are made to him by Hindu females to obtain children, especially sons.

Kartikeya has many names; among which are Skanda, Subrahmani, Tarikajit, or he who conquered Tarika, &c. &c.

Fig. 1, plate 17, from a drawing, represents him on a peacock, the tail of which forms a back to his lotus throne. In one hand he holds a spear, in another a trident, in a third an arrow, and the fourth is held in the act of solicitation. The peacock is treading upon a serpent holding something red in its mouth.

Fig. 2, in the same plate, from the temple of Rama, represents him similarly mounted and armed, except that his fourth hand holds a bow. In the compartment of the temple the tail of the bird is trailing on the ground, which want of room obliged me to alter in the plate.



W. Clerk lith. 21 Dean St. Soho

Fig. 1. 2. Kartikeya 3. Devi. 4. Durga

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CHAPTER VII.

Parvati, or Suti.—Durga.—Kali.—Chinnu Muktuka.—Maha Devi.—Bhavani.—Anna Purna Devi. Ganesha Junani.—Jugud'hatri.—Krishna Krora.—Kamula Kamini.

PARVATI.

The contradictions which pervade all the parts of the Hindu mythology are so strongly opposed to every thing in the shape of a consistent relation, that the farther we proceed, the more perplexed we become to reconcile every fresh legend with the fables already related. In the account of the creation, I have mentioned that the goddess Bhavani (or nature) divided herself into three females, for the purpose of marrying her three sons, Brahma, Vishnu, and Siva; to the last of whom she united herself under the name of Parvati. Other accounts make Parvati the daughter of Brahma, in his earthly form (or *avatar*) of Daksha, named Suti.

After her marriage with Siva, a dispute arose between that god and Daksha; who not only refused to invite his son-in-law to a feast given in honour of the immortals, but reviled him in terms which roused the indignation of Siva, and pierced the tender and affectionate bosom of Suti, who first resented, and then sank under the contumely; for, on hearing Daksha term him a wandering mendicant, a bearer of skulls, a delighter in cemeteries, a contemner of divine ceremonies and unfit for the society of the gods, she took the part of her husband; and true to the Hindu creed, that when a virgin marries she leaves for ever her father's house, gave Daksha a memorable lecture in return, which would be too long to insert here, and might moreover prove a dangerous specimen of eloquence to some new-married ladies; who, in their zeal, might not always wait for proper occasions to exercise themselves in the recitation of it. I must, therefore, content myself with simply noticing the incident.

Having defended her lord against parental slander and malignity, the sorrowful Suti retired to the banks of the sacred waters of the Ganges, and yielded up her life on the altar of domestic affliction. Siva was inconsolable for the loss of his lovely and affectionate wife. On beholding her lifeless form his senses forsook him; frequent fainting fits ensued; he clasped her to his bosom, pressed his lips to hers, called on her in the bitterness of his anguish to reappear to him, doubted the reality of her death, till again too fatally convinced of his inevitable loss, he became overwhelmed with grief and despair, and finally sank down overcome by anguish and fatigue. In this state he was found by Vishnu, Brahma, and the other gods, who were not a little astonished at such an exhibition of *godlike* and intolerable woe. The immortal Vishnu shed tears, and attempted to console him, by telling him that nothing was real in this world, but that every thing was altogether *maya,* or illusion. Siva, rejecting this consolatory admonition, joined his tears to those of Vishnu; and thus united, they formed a lake, which became a celebrated place of pilgrimage.* At length the beauteous form of Suti reappeared before them, and with a heavenly smile exhorted the now delighted Siva to be comforted, as she had been again born as the daughter of Himavan, the ruler of the mountains, and Mena, and would never more be separated from him. The transitions from the bitterness of insupportable grief to unexpected happiness are at first tumultuous: but exhausted nature soon seeks that soft and halcyon repose, whose charm is throned in the heart, far beyond the sacrilegious reach of either the tongue or the hand of man. I must, therefore, content myself with saying, that after some due preparations, Siva and Suti, as Parvati, were reunited, and appear to have lived as happily together as married folks usually do: that is, sometimes in a state of inexpressible bliss, sometimes in ineffable indifference, and sometimes involved in a matrimonial thunder-cloud, the veil of which we ought not, if we could, to attempt to penetrate. On the first of these occasions they spent their time in heavenly dalliance on Mount Kailasa,*—

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* Colonel Vans Kennedy's Researches.

"Above the stretch of mortal ken,
On bless'd Kailasa's top, where every stem
Glowed with a vegetable gem,
Mahesa sate, the dread and joy of men.
While Parvati, to gain a boon,
Fix'd on his locks a beamy moon,
And hid his frontal eye, in jocund play,
With reluctant sweet delay.
All nature straight was lock'd in dim eclipse,
Till Brahmans pure, with hallowed lips
And warbled prayers, restored the day;
When Gunga from his brow, by heavenly fingers prest,
Sprang radiant, and, descending, grac'd the caverns of the West."

Sir William Jones's Hymn to Gunga.

Had Siva been content to have remained, like the exemplary benedicts of this thrice felicitous and favoured isle, becomingly at home, and not have wandered abroad at unseasonable hours, things would have gone on between them as they should have done, and the portentous clouds to which I have alluded (which often alarmed even the gods), would not, in all probability, have appeared. But such matters are considered by the rulers of the universe of very slight importance, and both the reader and myself must be satisfied to take them as we actually find them, without adopting the Quixotic undertaking of attempting to make them better.

Before going farther into the life of Parvati, I must observe, on the authority of Mr. Patterson, that when Vishnu beheld Siva dancing about franticly with the deceased form of Suti in his arms, he cut it into fifty-one pieces; which Siva, who still continued in his frenzy, scattered in different parts of the earth. These spots he afterwards ordained to be places of worship, to his own and his energy's peculiar emblems. Daksha, who had been slain by Vira Badra, in consequence of the death of Suti was restored to life, but with the head of a goat, on condition of his adopting the doctrines of Siva.

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* The terrestrial abode of Siva and Parvati is the Himalaya mountain.

Mr. Patterson imagines that these circumstances arose from an attempt, on the part of Daksha, to abolish the worship of the emblem of Siva, in which he was unsuccessful.

Parvati had, as the consort of Siva, maternal claims upon Kartikeya, the leader of the celestial armies, and Ganesha, or Ganaputty, the god of wisdom. They were both produced in a very extraordinary manner, as will be seen in the descriptions of them.

Parvati is the goddess of a thousand names; and both her forms and powers are more various and extensive than those of any of the other Hindu deities. She acts sometimes dependant on, at others wholly independant of her husband, Siva.

As Bhavani, she is the goddess of nature and fecundity, and is invoked by women in labour. As Maha Devi, she is "the goddess," the *sacti* of the lord of the universe, Mahadeo. As Parvati, she is his constant companion. As Durga, or Katyayini, she is the amazonian champion and potent protectress of the gods, endowed by them severally with their attributes, and wielding in her numerous hands their various instruments of destruction, with which, for their protection, they had armed her. In this character she has been compared to the Olympian Juno, and the Pallas or armed Minerva of the Greeks; but clearly, thus blending in herself the power and divinity of all the gods, of incomparably greater importance than either. As Kali, she is their Diana Taurica, and personifying that black abyss, eternity, by which Kal (or time itself) shall be destroyed (pictured by her trampling upon Siva in that character), she is arrayed in attributes supreme over those of her husband.

Parvati has been described under numerous forms; but as they are only variations of the more important ones, Bhavani, Devi, Durga, and Kali, I shall content myself with noticing those under which she is most generally known.

As Parvati, she is described of a white; as Kali, of a dark blue or black; and as the majestic and tremendous Durga (of whom I shall now treat), of a yellow colour.

DURGA.

In this character she is represented with ten arms. In one hand she holds a spear, with which she is piercing the giant Muhisha ; in another, a sword ; in a third, the hair of the giant, and the tail of a serpent twined round him ; and in others, the trident, the discus, the axe, the club, the arrow, and the shield. One of her knees presses on the body of the giant, and her right foot rests on the back of a lion, which is lacerating his arm. On her head she has a crown richly gemmed, and her dress is magnificently decorated with jewels. The giant is issuing from the body of the buffalo, into which he had transformed himself during his combat with the goddess. (See fig. 1 in the frontispiece.)

The plate here given is taken from a cast by a well-known modern artist, Chit Roy, and represents with great precision the figures which are exhibited at the annual celebration of the *Durga Puja*, or *Dusarah*. On this occasion the images of her sons, Kartikeya and Ganesha, are also in Bengal usually placed on each side of her, as shewn in the plate.

This festival, the most splendid and expensive, as well as the most popular of any of the Hindu festivals, takes place in the month Ashwinu (the end of September or beginning of October). The preliminary ceremonies occupy several days previous to the three days of worship. During the whole of this period all business throughout the country is suspended, and universal pleasure and festivity prevail.

On the first of the three days of worship, the ceremony of giving eyes and life to the images takes place, before which they cannot become objects of worship. This is performed by the officiating Brahman touching the cheeks, eyes, breast, and forehead of the image, saying, "Let the soul of Durga long continue in happiness in this image." Other ceremonies, and the sacrifices of numerous animals, as buffaloes, sheep, goats, &c. then follow. The flesh and the blood of the animals, and other articles, are then offered to the images of the goddess and the other deities which are set up. The ceremonies and sacrifices of the second and third days of the worship are nearly similar to those of the first day. After the whole of the beasts have been slain, the multitude daub their bodies with the mud and clotted gore of the blood, and then dance like Bacchanalian furies on the spot. On the following morning the image is, with certain ceremonies, dismissed by the officiating Brahman. It is then placed on a stage formed of bamboos, and carried, surrounded by a concourse of people of both sexes, and accompanied by drums, horns, and other Hindu instruments, to the banks of the river, and cast into the water, in the presence of all ranks and descriptions of spectators; the priest, at the time, invoking the goddess, and supplicating from her life, health, and affluence; urging her (their universal mother, as they term her) to go then to her abode, and return to them at a future time. During this period a licentiousness and obscenity prevail, which too well justify Mr. Ward's indignant remarks on the Hindu festivals. That gentleman relates an anecdote of a rajah of Nudeya, who, on one occasion, during the several days of the Durga festival, slaughtered no less a number of beasts than 65,535, in honour of this goddess.

During the three days of worship, in Bengal, the houses of the rich Hindus are at night splendidly illuminated, and thrown open to all descriptions of visitors;* and they acknowledge with much attention and gratitude the visits of respectable Europeans. On some occasions they, formerly,

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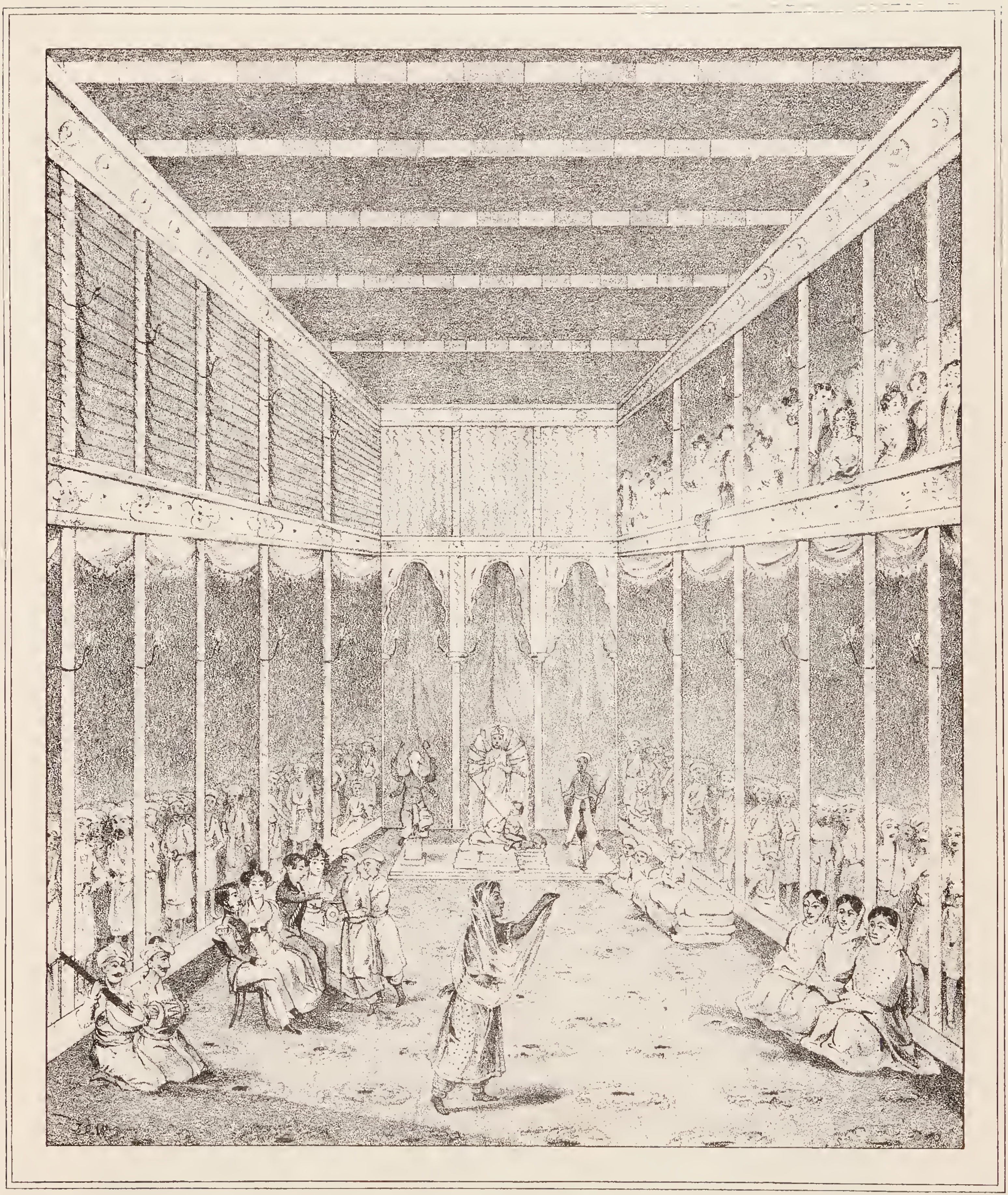
* Plate 18 represents the house of a rich Hindu gentleman illuminated on the occasion of the *Durga Puja*. The place seen in the plate is the compound, or court of the house, covered over with a canopy. Round the court are piazzas, and above these are galleries, with interior chambers. At the upper end of the court are the images of Durga, Ganesha, and Kartikeya, as seen in the frontispiece. In front of the images, on the left side of the plate, are European visitors of rank receiving uttr and conserves from the servants of the house: opposite is the master of the house with some of his male relations. In the centre is a *Nautch* (a singing or dancing) girl;† and on the right are others of the same profession, some of whom are said to receive as much as three hundred rupees a night: on the left are musicians. Under the piazzas are Hindus of various ranks. In the gallery and rooms on the right, and at the farther end, are respectable European and other visitors. The pillars, fronts, and hangings of the piazzas and galleries are fancifully decorated, in the oriental style, with gold and silver tissue, coloured silk, or paper, &c. &c. which reflecting the brilliant light of numerous lamps in vases or wall-shades, gives the scene a dazzling, and sometimes an imposing effect. The closed parts of the left gallery are the apartments of the females of the family, who can view the festivities through the venetians without being seen.

† These people have different appellations, but I have used a common one.



W. Clerk Lith 41 Dean St Soho

Durga Puja

The House of a rich Hindu illuminated on the occasion of the Durga Puja, or festival in honor of the Goddeſs Durga

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evinced their hospitality by suppers, and ample supplies of wine, which have been unfortunately too frequently abused by persons, who have not been of the most respectably behaved of our countrymen.

The images exhibited on these occasions, of which the figures in the frontispiece are correct specimens, are made of a composition of hay, sticks, clay, &c., and some of them are ten and twelve feet high. On the morning after the *puja,* hundreds of them are conveyed on stages through the streets of Calcutta, accompanied as I have before described, to be cast into the river. During the whole of the day, as some of them are brought from villages at a considerable distance from the holy stream, the uproar and din are indescribable. Immense sums of money are expended on these festivals. In Calcutta alone, it has been calculated that no less a sum than half a million is, or at least was, annually spent. A few years ago it was said that some of the most wealthy of the Hindus expended each a lac of rupees (£12,500).

Fig. 4, plate 17, is another representation of Durga from the temple of Rama. She is here also ten-armed, holding in her hands various weapons. Fig. 1, plate 20, represents her with four arms, having in her hands the sword, the trident, the *damara,* and a cup containing a human head.

Numerous images of Durga, in gold, silver, and other metals, are made ; and she is worshipped by the Vishnaivas as well as by the Saivas. The cow is regarded as one of her forms.

I now come to the martial deeds of Durga, which have obtained for her so important a position in the Hindu Mythology. It is with no inconsiderable share of reluctance that I place the gods, in accordance with my authorities, in situations of so much wretchedness and humiliation, as to have required the interposition of the extraordinary skill and intrepidity displayed, on many occasions, by Durga, who, in the all-work kind of employment of destroying giants, was as redoubtable as our renowned champion, the infant fascinator, Jack the Giant-killer.

Fig. 4, plate 17, and fig. 1, frontispiece, represent her in the act of killing, after a desperate battle, Muhisha, the king of these monsters, who had reduced the gods to such straits, by having in the shape of an immense buffalo conquered Indra and his celestial bands, that they were wandering about the earth without, if I may use a homely expression, shoes or stockings to their feet, " as common beggars." Muhisha, having obtained possession of Swerga, deprived its immortal inmates of their *amrita*, and reduced them to such a plight, that Brahma at length took compassion on them, and conducted them to Vishnu and Siva, whose omniscience would appear to have been taking a temporary slumber; but on being roused by the wretchedness of Indra and his vanquished hosts, radiant flames issued from their mouths, as well as from the mouths of the other principal deities, which blending themselves together, formed a female (Durga or Katyayini) of celestial beauty, with ten arms, into which the gods delivered their weapons, the emblems of their power, with which she attacked and slew the monster Muhisha, and restored to the gods their celestial abodes.

On this occasion she received from Vishnu the discus; from Siva, the trident; from Varuna, the conch or shell; from Agni, a flaming dart; from Vayu, a bow; from Surya, a quiver and arrows; from Yama, an iron rod or mace; from Brahma, a bead-roll; from Indra, a thunderbolt; from Kuvera, a club; from Viswa-karma, a battle-axe; and from Samudra (the sea), precious stones and offensive weapons; from the milky ocean, a necklace of pearls; from Mount Himala, a lion for a charger; and from Ananta, a wreathed circlet of snakes. The other gods presented to her various other gems and instruments of war. Her person was similarly formed. One god gave her a head, another arms, another legs, and others a nose, breast, feet, &c. &c.

Sir John Malcolm, in the Transactions of the Bombay Literary Society, in allusion to the *Durga Puja*, or *Dusrah*, has stated, that the Hindu soldiers have converted the animals and instruments of modern warfare into emblems of their Bellona. Thus the horse is invoked to carry his master, first to victory and then to repose. The flag-staff is the ensign of Indra; the sword is celebrated under several names; the bow and arrows are also praised; and even fire-arms have their proper pre-eminence of adoration. The Hindu artilleryman, at all times, regards the gun to which he is attached as an object of superstitious reverence, and usually bestows on it the name of some deity. During the *Durga* festival, the cannon belonging to the army are painted, praised, invoked, and propitiated by every species of offering.

Sir John Malcolm has also observed, that on the western side of India, nine nights (or *now ratree*) only of the *Dusrah* (ten nights) are appropriated to the worship of Durga, the tenth day being considered as a distinct festival, sacred to Rama and Arjun, in celebration of the victories of these heroes. The sami-tree, from having concealed the mighty bow of Arjun, is, on this occasion, an object of especial reverence, and every man who follows arms is expected to shoot an arrow at it, or a branch of it brought from a distance, on the *Dusrah*.

" The ritual ceremonies of the *Dusrah*, or tenth day, consist, according to some Hindu books, in a procession from the town or village of all the Hindu inhabitants to the sacred sami-tree. The procession must move in a north-easterly direction; and if there be no tree on the spot, a branch is brought from a distance, and planted there for the occasion. Every man who follows arms as a profession must shoot an arrow at this, and placing a leaf or two in his turban, return with shouts of joy to his house. Kings and chiefs are directed to assemble on the morning of this festival all their armies and followers, and to march in all their state to the verge of the city or camp, where their soldiers are to perform the ceremony abovementioned. By this act they are believed not only to propitiate the deities, but also to avert the baneful influence of Seetha * Matta (the goddess of small-pox), famine, and all other misfortunes, from their territory. Many other things are prescribed to be observed in the *Dusrah* or *Desara;* these consist chiefly in devotions to the gods, gifts (particularly new clothes) to friends and relations, and presents of money and food to Brahmans. This is also considered as a fortunate day to receive all gifts or payments. The debtor pleases his creditors by a trifling present in money; the tenant his landlord, by one in produce; and each considers it peculiarly fortunate to receive on this day even a trifle of that which constituted his expectations or actual subsistence. I have however said enough on the ground subject of these ceremonies, and shall therefore proceed to notice those peculiar to the Mahrattas.

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* Or Shetula.

On the morning of the tenth day, the Peishwa, with all his chiefs and soldiers, moves out to the camp in the vicinity of the city, each being ranged under his particular banner, mounted on his best horse, dressed in his finest clothes, and with his arms highly polished. Horses, elephants, and camels, are all arranged in their gayest trappings, and every corps spreads its gaudiest flags and banners. The whole population of the capital, either as actors or spectators, join in this grand procession, which moves towards the sacred tree, the object of adoration. After the offerings and prayers the Peishwa plucks some leaves of the tree, on which all the cannon and musquetry commence firing. The Peishwa then plucks from a field purchased for the occasion, a stalk of *jowary* or *bajree*, on which the whole crowd fire off their arms, or shoot arrows, and rush in an instant and tear up the whole. Each endeavours to procure his share of the spoil. Some succeed in carrying off a handful, whilst others content themselves with a few stalks: all, however, return home with shouts of joy, and the remainder of the day and night is devoted to festivity and mirth. Many other usages prevail at this festival, which are, I believe, peculiar to the Mahrattas; among others, that of sacrificing sheep and buffalos, sprinkling the blood on the horses with great ceremony, and distributing the flesh of the former to all ranks, Brahmans excepted. The chiefs often give money to enable their soldiers to buy sheep to perform sacrifices; which, from furnishing them with a good dinner, are by many considered as the most essential ceremonies of the *Dusrah.*'

Parvati obtained the name of Durga in consequence of her having destroyed the giant Durgu, no less potent than Muhisha, and equally renowned for dispossessing the gods of their power and dominions. This celebrated contest is thus described by Mr. Ward:* "On a certain occasion; Agastya, the sage, asked Kartikeya, why Parvati, his mother, was called Durga. Kartikeya replied, that formerly a giant named Durgu having performed religious austerities in honour of Brahma, obtained his blessing, and became a great oppressor; he conquered the three worlds, and dethroned Indra, Vayu, Chandra, Yama, Varuna, Agni, Kuvera, Ishani, Rudra, Surya, &c. The wives of the Rishis were compelled to celebrate his praises. He sent all the gods from their heavens to live in forests, and at his nod they came and worshipped him. He abolished all religious ceremonies: the Brahmans, through fear of him, forsook the reading of the *vedà;* the rivers changed their courses; fire lost its energy; and the terrified stars retired from sight. He assumed the forms of the clouds, and gave rain whenever he pleased; the earth through fear gave an abundant increase, and the trees yielded flowers and fruits out of season. The gods at length applied to Siva. Indra said, "he has dethroned me;" Surya said, "he has taken my kingdom;" and thus all the gods related their misfortunes. Siva, pitying their case, desired Parvati to go and destroy the giant. She willingly accepting of the commission, calmed the fears of the gods, and first sent Kalaratree, a female whose beauty bewitched the inhabitants of the three worlds, to order the giant to restore things to their ancient order. The latter, full of fury, sent some soldiers to lay hold of Kalaratree; but by the breath of her mouth she reduced them to ashes. Durgu then sent 30,000 other giants, who were such monsters in size that they covered the surface of the earth. At the sight of these giants Kalaratree fled through the air to Parvati, and the giants followed her. Durgu, with 100,000,000 chariots, 120,000,000,000 of elephants, 10,000,000 of swift-footed horses, and innumerable soldiers, went to fight with Parvati on the mountain Vindhu. As soon as the giant drew near, Parvati assumed one thousand arms, and called to her assistance different kinds of beings (whose names are given in the original). The troops of the giant poured their arrows on Parvati, sitting on the mountain Vindhu, thick as the drops of rain in a storm; they tore up the trees, the mountains, &c., and hurled them at the goddess; who, however, threw a weapon which carried away many of the arms of the giant: when he, in return, hurled a flaming dart at the goddess; she turned it aside. He discharged another; but this also she resisted by a hundred arrows. He next let fly an arrow at Parvati's breast; but this too she repelled, as well as two other instruments, a club and a pike. At last Parvati seized Durgu and set her left foot on his breast; but he disengaged himself and renewed the fight. The beings (9,000,000) whom Parvati caused to issue from her body, then destroyed all the soldiers of the giant. In return, Durgu caused a dreadful shower of hail to descend, the effect of which Parvati counteracted by an instrument called *shoshunū*. He next, breaking off the peak of a mountain, threw it at Parvati, who cut it into seven pieces by her arrows. The giant now assumed the shape of an elephant as large as a mountain, and approached the goddess; but she tied his legs, and with her nails, which were like scymitars, tore him to pieces. He then arose in the form of a buffalo, and with his horns cast stones, trees, and mountains at the goddess, tearing up the trees by the breath of his nostrils. The goddess next pierced him with her trident, when he reeled to and fro, and renouncing the form of a buffalo, assumed his original body as a giant, with a thousand arms and weapons in each. Going up to Parvati, the goddess seized him by his thousand arms and carried him into the air, from whence she threw him down with dreadful force. Perceiving, however, that this had no effect, she pierced him in the breast with an arrow, when the blood issued in streams from his mouth and he expired. The gods were filled with joy. Surya, Chandra, Agni, obtained their former splendour; and all the other deities, who had been dethroned by this giant, immediately reascended their thrones. The Brahmans resumed the study of the Veda, sacrifices were regularly performed, and every thing assumed its pristine state; the heavens rang with the praises of Parvati, and the gods, in return for so signal a deliverance, honoured her with the name of Durga."

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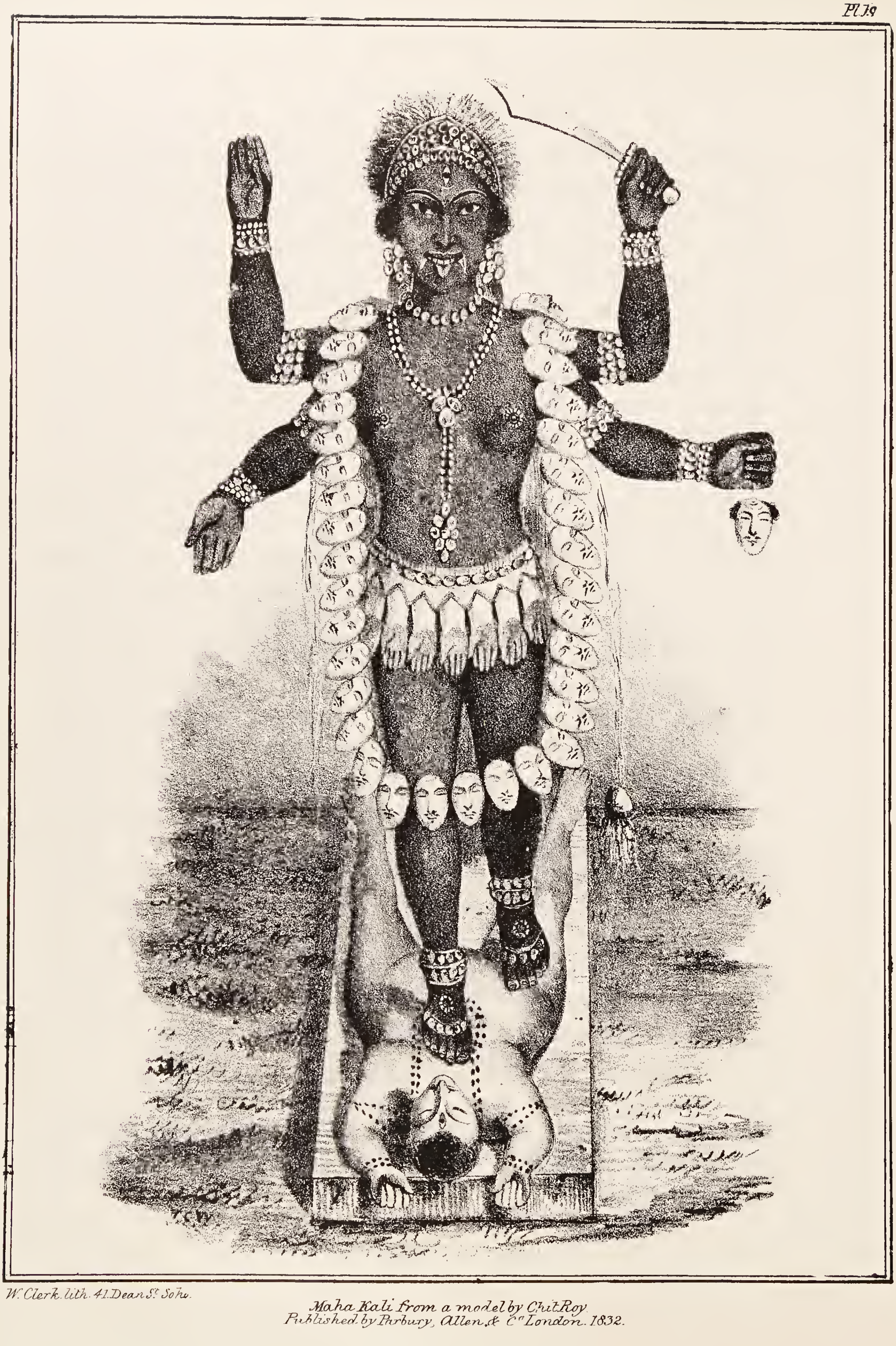
* Colonel Vans Kennedy has imagined that this description of Mr. Ward combines several of Durga's martial exploits. It certainly contains wonders enough to justify the belief of that intelligent writer; but, at the same time, nothing more extraordinary than we find related in the accounts of Rama and others.

It is the happy privilege of mythological personages that they can be

"Every thing by turns;"

Thus it is that we find in the mythology of the Hindus apparently more gods than their country possesses of mortal inhabitants. Of these gods,

Pl. 19



W. Clerk. lith. 41. Dean St. Soho.

Maha Kali from a model by Chit Roy.
Published by Parbury, Allen, & Co. London. 1832.

however, hundreds of names and attributes are but varieties, as I have elsewhere stated, belonging to one individual deity. Indeed, it was imperatively necessary that they should have been endowed with such a harlequin facility of transition of characters, without which they would have been no match for the giants and demons, with whom they had to contend, and whose skill in metamorphoses and other things I have, in different parts of this work, already described. The promptness (which is the soul of business) with which they manage these matters, is no less surprising than their power of performance. A glance of the eye, a shake of their serpent locks, a bound from the earth, and a variety of other modes and gestures which cannot with propriety be mentioned, tend to the same happy effect of destroying thousands of Asuras and Rakshasas, and giving to the victorious deity a new name; under which laudatory strains are *instanter* sung to him or her by the other gods and goddesses. The deity thus honoured is, however, still the same, and Durga, who destroyed more giants than all the rest of the Hindu divinities together, is, under all her numerous names and forms derived therefrom, no other than Parvati, Bhavani, or Devi, the *sacti* or personified energy of Siva.

The *Yoni*, the symbol of female energy, is the emblem of this goddess, as the *Linga* is that of her husband. This emblem is worshipped by the Sactis; and, in conjunction with the *Linga*, by the Saivas. It forms the rim or edge of the *Argha*, or cup, which encircles the *Linga*. (See figs. of the *Linga*, 1, 2, and 3 of plate 33.)

KALI.

The next form under which I shall notice Parvati is that of Kali, or Maha Kali, the consort of Siva, in his destroying character of Time. As such, she is painted of a black or dark blue complexion. In Calcutta her images are usually seen of the last-mentioned colour. In plate 19, also taken from a model by Chit Roy, she is shewn as trampling (as the personification of Eternity) on the body of Siva (Time) In one hand she holds the exterminating sword; in another a human head; a third points downward, indicating, according to some, the destruction which surrounds her; and the other is raised upwards, in allusion to the future regeneration of nature by a new creation.

Mr. Ward, however, is of an opinion, which he has expressed respecting others of the deities, but which appears to be much at variance with the character of Kali, who is here annihilating Time itself, *viz.* that one of the two last-mentioned hands is bestowing a blessing, the other forbidding fear. Whatever her gestures may import, the image of this goddess is truly horrid; as are the devotional rites performed in honour of her. Her wild dishevelled hair reaching to her feet, her necklace of human heads, the wildness of her countenance, the tongue protruded from her distorted mouth, her cincture of blood-stained hands, and her position on the body of Siva, altogether convey in blended colours so powerful a personification of that dark character she is pretended to pourtray, that whatever we may think of their tastes, we cannot deny to the Hindus our full credit for the possession of most extraordinary and fertile powers of imagination. In the plate the appearance of this goddess could not be given with so much precision as in the coloured and ornamented model, which is a faithful representation of her as seen during the festivals in Calcutta. It has the body of a dark blue; the insides of the hands are red, as is also the circlet of hands round the waist. The heads which form the necklace have a ghastly appearance. Her tongue is protruded from her mouth, the sides of which are marked with blood. Her head-dress and other ornaments are splendidly adorned with gems of various kinds. The body of Siva is white.

Kali is also called the goddess of cemeteries, under which form she is described dancing with the infant Siva in her arms, surrounded by ghosts and goblins (likewise dancing in a cemetery amongst the dead. A paragraph appeared some time ago in a Calcutta paper, which stated, that her images, under this form, were now worshipped by the Hindus as a propitiation against the destructive ravages of the cholera.

To this ferocious goddess sanguinary sacrifices are made. The *Kalika Purana,* which details, in due order and with much precision, the different descriptions of animals that are to be sacrificed, and the length of time by which this insatiate lady will be gratified and kept in good humour by each, ordains that one man (or a lion) will please her for a thousand years; but that by the immolation of *three* men she will graciously condescend to be pleased one hundred thousand years. At present, her smiles are not courted for so long a period, nor I believe even for a thousand years, by any other sacrifices than those of animals; that of human life, whatever practices may have formerly prevailed, being now strictly forbidden. Kids are usually sacrificed, which the priests allege immediately ascend to the heaven of Indra, and become musicians in his band.

A short abstract from the *Rudhira dhya ya,* or sanguinary chapter, quoted in the *Asiatic Researches,* from the work above mentioned, will enable the reader to form an opinion of the nature of the worship formerly practised; and which, in a great degree, still exists.

Through sacrifices princes obtain bliss, heaven, and victory over their enemies. Birds, tortoises, alligators, fish, nine species of wild animals, buffalos, bulls, goats, lions, tigers, men, blood drawn from the offerer's body, &c. &c. are proper oblations. From the blood drawn from fishes and tortoises, the goddess is pleased one month: a crocodile's will please her three; wild animals', nine; a wild bull's and a guana's, a year; antelope's and wild boar's, twelve years; buffalo's, rhinoceros', and tiger's, a hundred; lion's and the human species, a thousand; and three of the latter, one hundred thousand. Bad flesh must not be offered; and the sacrifice should be performed with an axe, which should be previously invoked by holy texts. The sacrificer must repeat the name of Kali, and pay her the compliment of saying "Hrang, hring, Kali Kali! O, horrid-toothed goddess! eat, cut, destroy all the malignant; cut with this axe; bind, bind, seize, seize, drink blood; spheng, spheng: secure, secure! salutation to Kali!" The blood may be presented in vessels of gold, silver, copper, brass, &c. &c., but not in an iron, pewter, tin, or a leaden one, or one made of the hide of an animal or the bark of a tree. On the sacrifice of a human being, the sacrificer is directed not to cast his eyes on the victim, but to present the head with them averted. The person of the victim must be of good appearance, and properly prepared and decorated for the important occasion.

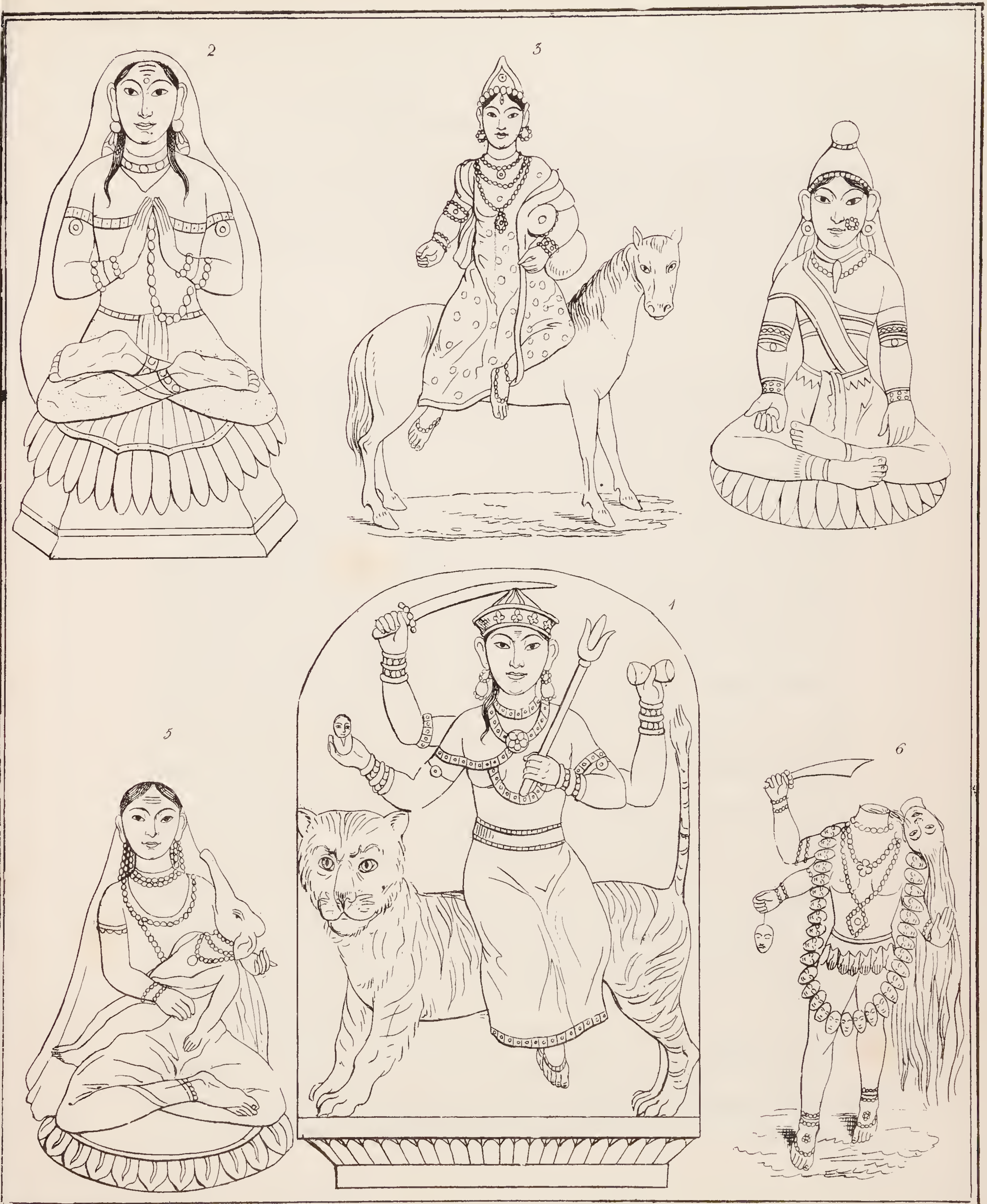
This long chapter of sanguinary ordinances contains many variations, according to the deity to whom the sacrifices are to be offered, and other circumstances; but I think I have stated sufficient to enable the reader to form a judgment on the subject. I shall, therefore, close it by a communication which may appear somewhat supererogatory; but which, as it is most expressly stated, I should not be justified in withholding. If, says the *Puran*, "the *severed* head of the *human* victim *smiles,* it indicates increase of prosperity, and long life to the sacrificer, *without doubt;* and if it speak, *whatever it says will come to pass.*"

Immense sums of money are annually spent in the worship of this terrific deity. There is, as I have mentioned in my account of Siva, a celebrated temple dedicated to her at Kalighat in the vicinity of Calcutta, or the city of Cali or Kali. In the same account I have also mentioned the impure sacrifices offered at it; to which, and the relation in the preceding page to this, I need only add, that on the occasion of the festivals of Kali, her temples are literally swimming with blood. An adequate delineation of the scene, and of the horribly disgusting appearance of the executioners and other attendants of the place, is scarcely possible, and would, indeed, afford no gratifying information to the reader.

The festivals of Kali are numerous, and her images, like those of Durga, are afterwards thrown into the river.

CHINNU MUSTUKA

Is a form of Parvati as Kali, and, I imagine, the *sacti* of Siva, in the form of Kapali (which see in the third part of this volume). She is described as a naked woman with a necklace of skulls. Her head is almost severed from her body, and her blood is spouting into her mouth. In two of her hands she holds a sword and a skull. In a note on this subject in Mr. Ward's work, it is stated that this goddess was so insatiate of blood, that



Clerk lith. 41. Dean St. Soho

ig1. Durga. 2. Parvati. 3. Form of d.o unknown. 4. Devi. 5. Ganesha Junanee. 6. Chinnu Mustuka. from Sculntures, Casts &c.

Published by Parbury, Allen & Co. London. 1832.

not being able at one time to obtain enough of that of the giants, she cut her own throat to supply herself therewith. (See fig. 6, plate 20.)

Parvati, as Kali, had a variety of other forms, some of which will be noticed in the third part of this work.

MAHA DEVI.

Devi, the goddess, is a title given to Lakshmi. Suraswati and Parvati; but the latter is commonly called Maha Devi. The origin of these three goddesses is thus described in the *Varaha Puran*, translated in Colonel Vans Kennedy's learned researches on the mythology of the Hindus, &c. In consequence of the distressed situation of the gods from the oppression of the Asuras, Brahma hastened to Kailasa to Siva. Siva in thought summoned Vishnu, who instantly stood between them, "and the three gods viewing each other with delight, from their three refulgent glances sprang into being a virgin of celestial loveliness, who bashfully bowed before Brahma, Vishnu, and Siva. They said "who art thou? lovely one! and why art thou thus distinguished by the three several colours of black, white and red?" She replied: "from your glances was I produced; and do you not know your own omnipotent energies?" Brahma then praised her, and bestowed on her this blessing: "Thou shalt be named the goddess of the three times, Morning, Noon, and Evening, the Preserver of the Universe; and under various other appellations shalt thou be worshipped, as thou shalt be the cause of accomplishing the desires of thy votaries. But, oh, goddess! divide thyself into three forms, according to the colours by which thou art distinguished." On hearing these words she divided herself into three forms of a white, a red, and a black colour. The white was Suraswati, the *sacti* of Brahma; the red was Lakshmi, the beloved of Vishnu; and the black, Parvati."

This account differs widely from other accounts of the origin of these goddesses, but consistency is out of the question in Hindu mythology. Parvati is now generally understood by the appellation of Devi, or Maha Devi. Nevertheless, by the Vishnaivas, Lakshmi is also thus called, to whom they attribute, as the Saivas do to Parvati, the production of Kali, Kali Ratree, Chandika, &c. &c.

Fig. 3, plate 20, represents Devi seated on the *lotus*. She is richly dressed, and holds in one of her hands a *pinda*, or ball of rice, a distinguishing emblem of this benificent form of the *sactis*. In her nose is a large hoop ring, commonly worn by the Hindu females, from a sculpture. Fig. 3, plate 17, is another representation of Devi, also from a sculpture. The elephant pouring water over the goddess is an especial emblem of Devi.

BHAVANI,

Another form of Parvati, has been mentioned in several parts of this work. She is nature personified; in which character she is fabled, in one of the hypotheses of the Hindus, as has been related in my account of the Creation, to have been the mother of Brahma, Vishnu, and Siva, and to have divided herself and become their *sactis*.

Parvati is very generally known under the form of Bhavani, among the Jainas, Bhuddas, and other heterodox sects. At Omercuntue, near the sources of the Nerbuddah and the Soane, she is fancifully worshipped as Bhavani, under the symbol of Narmada, or the Nerbuddah river. The images at this place are said to represent her much enraged with her slave Johilla, and attended by a great variety of attendants preparing a nuptial banquet; to which a very romantic fable is attached:—That Soane, a demi-god, being much enamoured with the extreme beauty of Narmada, after a very tedious courtship presumed to approach the goddess, in hopes of accomplishing the object of his wishes by espousing her. Narmada sent her slave Johilla to observe in what state he was coming, and if arrayed in jewels, of lovely form and dignity, or worthy to become her consort, to conduct him to Omercuntue. Johilla departed, met with Soane, and was so dazzled with the splendour of his ornaments and extreme beauty, that she fell passionately in love with him, and so far forgot her duty as to attempt to personate her mistress; in which succeeding, Bhavani (or Narmada) was so enraged at the deceit, that upon their arrival at Omercuntue she severely chastised Johilla, and disfigured her face in the manner said to be represented in the image. She then precipitated Soane from the top of the table-land to the bottom, whence that river rises, disappeared herself into the very spot where the Nerbudda issues, and from the tears of Johilla a little river of that name springs at the foot of Omercuntue.*

ANNA PURNA DEVI.

In the modern representations of this beneficent form of Parvati, she is described of a deep yellow colour, standing, or (as in fig. 2, plate 16) sitting on the *lotus*, or water-lily. She has two arms, and in one hand holds a spoon, in the other a dish. In her dress she is decorated like the other modern images of Durga.

Mr. Patterson describes her as being of " a ruddy complexion, her robe of various dyes, and a crescent on her forehead: she is bent by the weight of her full breasts. Bhava or Siva (as a child) is playing before her, with a crescent also on his forehead. She looks at him with pleasure, and seated on a throne relieves his hunger. All good is united in her. Her names are Annada, Anna Purna Devi, Bhavani, and Bhagavati."

In fig. 2, plate 16, Siva stands before her as a mendicant. Round his loins is wrapt a tiger's skin; a serpent twines itself about him, and rears its head over his right shoulder. His eyes are inflamed, and turned up as if in invocation; except the one in the centre of his forehead, which is represented by a resplendent gem. His hands are held out in the act of soliciting alms.

Anna Purna is a household goddess, and is extensively worshipped by the Hindus. Her name implies the goddess who fills with food, and they believe that a sincere worshipper of her will never want rice.

She has been considered as the prototype of the Anna Perenna of the Romans, whom Varro places in the same rank with Pallas and Ceres, and who was deified and held in high esteem by the Roman people, in consequence of having supplied them with food when they retired into Mount Aventine. Besides the great similarity of names, there is a singular coincidence in the times of their worship, the festivals of Anna Purna taking place in the early part of the increase of the moon in the month Choitru (partly in March), and those of the Roman goddess on the Ides of March. If, however, the patriotic country dame Anna Perenna was raised to the rank of a deity for her express services, there can be no great cause to imagine that she travelled from Benares to Rome on the occasion; so that we must suppose these coincidences, like many others that have been used to identify important personages, to be altogether casual.

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* Asiatic Researches, vol. vii.

GANESHA JUNANI

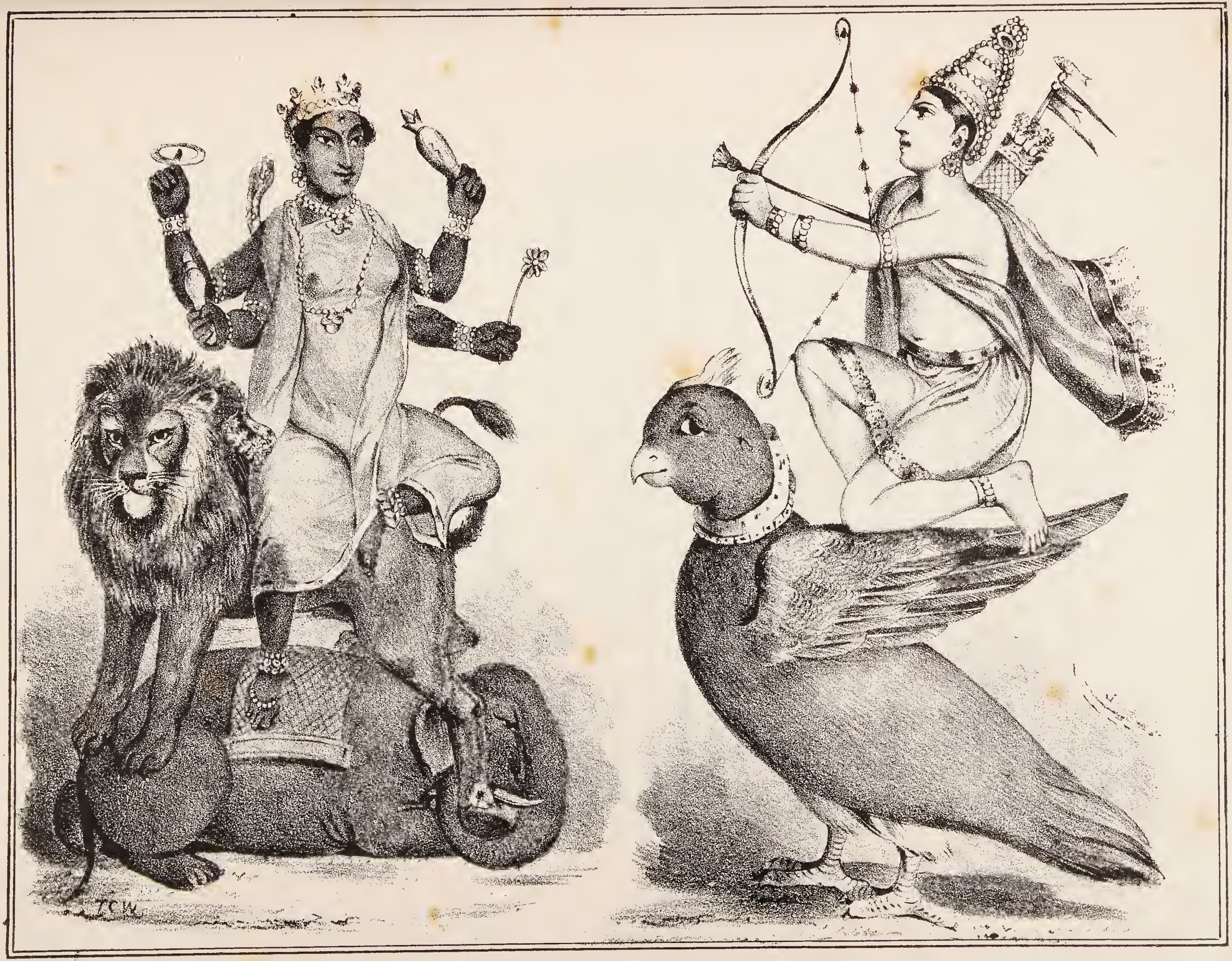
Is another form of Parvati, under which she is represented sitting on a *lotus,* dressed in red, and supporting the infant Ganesha in her arms (fig. 5, plate 20). Very expensive festivals are held in honour of this form of Parvati.

Fig. 4, in the same plate, from a model by Chit Roy, represents her under a form not known to me. She is apparelled like the forms of Durga from the other models, seated on a horse, without a saddle or bridle, and holding under her arm a jar. Her hands have probably had some distinguishing emblems placed in them, but they are now without any thing. I do not, at this moment, recollect to have seen this form of Durga or Parvati in Calcutta.

Fig. 1, in plate 20, is Durga seated on a lion or tiger, armed to encounter the giants. Fig. 2, is Parvati at prayer; both from sculptures.

JUGUD'HATRI,

A form of Parvati as Durga. She is represented as a yellow woman sitting on a lion, holding in her four hands a shell, a discus, a lotus flower, and a club. This goddess is worshipped with much rejoicing in the month Kartiku, on which occasions large sums are expended. After the ceremony



W. Clerk. lith 41. Dean St. Soho.

Fig. 1. Jugudhatri from a model by Chit Roy. 2. Kama Deva, the God of Love, from a Drawing

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her images, like those of Durga, are conveyed, attended in the customary manner with much noisy music, to the banks of the river, and cast into the stream. Fig, 1, plate 21, represents her seated on a lion, which is bestriding and wounding with his fore-paws an elephant, whose trunk is twined round one of the hinder legs of the lion. From a handsome model by Chit Roy.

KRISHNA KRORA

Is another form of Parvati as Durga, under which she is giving suck to Krishna, to prevent the effects of the poison which he received in subduing the monstrous serpent Kalya.

This monster infested the banks of the river Yamuna, and destroyed the herds of the Gokals. Krishna attacked and conquered him. He then asked that deity where he was to go, as, if he remained on shore, Garuda would destroy him. Krishna pressed his foot on his head, and told him that the impression would secure him from Garuda. The venom of the serpent, however, affected Krishna, which Durga cured by administering to him her own milk.

KAMULA KAMINI,

Another form of Durga, in which she is described pulling an elephant out of her mouth. Fig. 6, plate 26, from the temple of Rama, represents a personage of some kind mounted on the back of another, pulling an elephant from the mouth of a fish. Whether this has any relation to the present form of Durga I am unacquainted; as I am, indeed, with the legend to which the figures refer.

Parvati has numerous other names, some of the most important of which will be noticed, under their respective heads, in the third part of this work.

CHAPTER VIII.

Viraj; Ardha-Nari.—Heri-Hari.—Narayana.—Prit'hivi.—Ganesha.—Kuvera.—Pavana.
Yama.—Agni.

VIRAJ,

THE primeval being, represented under a form half male, half female. The term is usually applied to Siva and Parvati; but where gods meet gods at every step, it is impossible to decide which of them was the primeval being. Mr. Colebrooke informs us, that "he, the primeval being, felt not delight, therefore man delights not when alone. He wished the existence of another, and instantly became such as is man and woman in mutual embrace. He caused this, his own self, to fall in twain, and thus became a husband and wife: therefore was this body, so separated, an imperfect moiety of himself. This blank, therefore, is completed by woman: he approached her, and thus were human beings produced.

"She reflected doubtingly: 'How can he, having produced me from himself, incestuously approach me? I will now assume a disguise.' She became a cow, and the other became a bull, and approached her; and the issue were kine. She then became successively a mare, a she-ass, a female goat, an ewe, &c. &c. *ad infinitum*, and he a male of every species; so that all kinds of animals, &c. down to the minutest insect, were created."

According to some, Viraj was the first issue of the mighty being who had thus divided himself, and was consequently the first man and the founder of the human race. Swayambhuva is considered to have been his son. There are many accounts respecting their descendants, each at variance with the other. I need only, therefore, say that they were the Brahmadicas, Menus, and Rishis; and the race of the Children of the Sun, the descendants of Surya.

Fig. 1, plate 15, is a compound figure, half man half woman, or Siva and Parvati conjoined, called Ardha Nari or Ardha Maheswari, which I imagine may apply to Viraj. In one hand Siva holds the trident, and, in another, Parvati the *damara*; the other two are joined together. From the head of Siva issues the sacred Gunga. His foot rests on the bull, Parvati's on the tiger.

It will be unnecessary to say more of the intimate union of this quarrelsome couple than I have above stated; except that, as frequently happens to men who are unruly abroad, the lady at home was the better half. Thus, in the war of Lanka, it was found that, although Siva, on the importunity of the other gods, wished to act in conjunction with them to destroy his worshipper Ravan, Parvati put the whole of the assembled deities at defiance; till the flattery of the accomplished Rama obtained her acquiescence.

One account related by Mr. Ward is however worthy of notice, as it exhibits, what we might not have been otherwise prepared to expect, the miserable plight to which even the supreme of the Hindu gods, with all their glory and magnificence, were sometimes reduced. It appears that Siva having only one mouth, and Parvati as Durga ten, with Ganesha besides to support, he desired to be thus united to preserve himself from starving. But we have elsewhere a more godlike account of this union, *viz.* that Siva assumed the conjoint form, to prove that he was the supreme being, possessing both the male and female powers of creation.

HERI HARI,

The conjoint forms of Vishnu and Siva. This singular union of the two great deities of the Hindu sects is involved in much obscurity, and the little light that we have on the subject is not of the most becoming description. The union is, perhaps, little else than the caprice of the votaries of the two deities. The sculptures of them in this form somewhat resemble Ardha Nari. In pictures, Vishnu is painted black and Siva white.

NARAYANA.

This appellation, like that of Iswara, appears to have been claimed by the followers of the three principal deities for the three several objects of their worship. Thus Brahma was Narayana; the Vishnaivas bestowed the title upon their god Vishnu; and the Saivas upon Siva.

Narayana is the spirit of the supreme god; but, as the Hindus, when they lost sight of an unity of worship, endowed their idol with his essence, Narayana may be, as above stated, Brahma, Vishnu, or Siva, and is sometimes even Ganesha. Narayani, his *sacti*, may be accordingly Suraswati, Lakshmi, or Parvati. Vishnu is, however, in common usage, called Narayana, in which character he is fabled to be sleeping on the serpent Shesha or Ananta, on the waters of Eternity, and causing the creation of the world. He is also described with his toe in his mouth, reposing in like manner on the leaf of the lotus, which an old work now before me thus describes. "Before the creation of the world, Vishnu, that is God, had some inclination to have a new place to recreate and delight himself in: he accordingly swam on the leaf of a tree on the water (for there was nothing but God and water before the creation) like a little child, with his great toe in his mouth, in the form of a circle; in testimony that he is without beginning or end. He then caused a flower to spring out of his navel, from whence sprang Brahma, whom God (as elsewhere related) commanded to create the world."

Fig. 1, plate 5, from the temple of Rama, represents Vishnu as Narayana sleeping on the serpent Ananta: from his navel springs the stem of the lotus, from the flower of which issues Brahma, with the Veda and a sceptre in his hands. Near Brahma are two (apparently) combatants, armed with swords and shields. At the feet of Vishnu is Lakshmi, champooing one of his legs.

PRIT'HIVI.

Prith'hivi, the goddess of the earth, is by some termed a form of Lakshmi, by others of Parvati. Her husband is Prit'hu, produced, in strict accordance with mythological extravagance, by churning the right arm of a deceased tyrant who had died without issue, that he might have a posthumous son, who is represented as a form of Vishnu.

This primitive couple appear to have quarrelled in a very primitive manner; that is, the mother of nature became sulky and would not supply her husband or his family (mankind) with food. Prit'hu, in consequence, beat and wounded her: on which she assumed the form of a cow, and complained to the gods; who having heard both sides of the question, allowed him and his children to treat her in a similar manner, whenever she again became stubborn and sulky.

In this mythological tale we may discover a rude allegory of the bountiful productiveness of the earth, when aided by the industry of man. The loveliness of nature robed in her most splendid attire, is, like that of her beauteous daughters, when unattended by good humour and domestic utility, of little use to him, unless accompanied by the smiles and blessings of Ceres. We must not, however, pursue the comparison farther, as the gods of Meru allowed Prit'hu and his children not only to take from Prit'hivi her arborescent decorations, but to scarify her form and lacerate her bosom, whenever she refused a cheerful performance of her duties. Thus it is that the woodland must be cleared, and the spade and plough employed, before the earth will yield a ready obedience and support to the offspring of her lord. Prit'hivi, nevertheless, in spite of her occasional stubbornness, is allowed to possess, on submitting meekly to her castigation, the truly feminine virtues of patience, humility, and resignation.

As a form of Lakshmi, Prit'hivi is the Indian Ceres. Daily sacrifices are offered to her. The Hindus divide the earth into ten parts, to each of which a deity is assigned.

GANESHA.

This deity, the god of wisdom and policy, is painted as a short, fat, red-coloured man, with a large belly and the head of an elephant. He has four arms; in one hand of which he holds the *ankas* or hook for guiding the elephant, in another a *chank* or shell, in the third a conical ball, and in the fourth a cup with small cakes, with which he is supposed to feed himself. He is sitting on the lotus. Fig. 2, in the frontispiece, exactly represents the images made and set up of him, with those of Durga, in the festivals of that goddess in Calcutta. He is frequently described as riding on, or having near him a rat, the emblem of prudence and foresight, and is invoked on all matters of business by the Hindus. If a person undertake a journey or build a house, prayers are addressed to Ganesha; for which purpose his statues are set up on the roads and other open places. At the commencement of a letter or a book, or an invocation to a superior deity, a salutation is usually made to him; and his image is frequently seen placed, as a propitiation, over the doors of houses and shops, to insure success to the temporal concerns of their owners.

The Peishwa, Bajee Row, had an image of Ganesha, valued at £50,000. It was of gold and had eyes of diamonds.

The introduction of Ganesha into the celestial regions was a work of as much mystery as that of his brother Kartikeya, neither of them being "of woman born." Ganesha, however, contrived to come into the world without the aid of a father as well: but as the gods have ways peculiarly their own in the management of their affairs, we will adopt the practice universally exercised in polished society in the terrestial regions (of which the coteries in this country are distinguished examples), of not prying rudely into matters that do not concern us; and with which the god of prudence, whom I now treat of and invoke, would teach us, that the less we have to do the better. We must, therefore, rest satisfied in learning that Ganesha was formed in the same manner as Prometheus produced his handy-works; save and except that, instead of clay, his mother Parvati, while bathing, collected the scum and impurities floating on the surface of the water in the bath, and kneaded them into the form of a man, to which she gave life, not by fire stolen from heaven, but by pouring over it the holy water of the Ganges. Notwithstanding this irregular mode of procuring an offspring, Parvati was as fond of her elephant-headed scion, as if every thing had been effected in the most becoming way imaginable.

Various stories are related of the manner in which Ganesha became possessed of his elephant head, some of which are greatly opposed to the account just given of his formation. By some legends it would appear, that after having given life to him, Parvati placed him as a guard at the door of the bath, when Siva approached it and wished to enter, which Ganesha would not permit. The god, in consequence, became incensed and cut off his head; but on learning that it was the son of Parvati whom he had thus so unceremoniously treated, and beholding that goddess overwhelmed with affliction for the loss of her child, he took the first head, which was that of an elephant, that could be found (as the other had disappeared), and placed it on his shoulders.

Others state, that Parvati believing, as mothers are prone to do, and which she was unquestionably warranted in doing, that her child was an extraordinary prodigy, requested Shuni or Sani (the Hindu Saturn) to look at it. The god, considerately recollecting that his gaze was as baneful and destructive as the Gorgon's head, attempted to back out of the compliment; but the partial and importunate mother would not be denied. To gratify her, therefore, he at length looked at Ganesha, whose head was instantly consumed to ashes; but as it would not have been compatible with either common sense or propriety for the god of wisdom to have remained without one, Brahma, to pacify Parvati, directed that the first which could be discovered, and which proved to be an elephant's, should be placed on the headless trunk; and promised, as a kind of antidote to the misfortune, that Ganesha should be the first worshipped among the gods.

Other legends assert that his mother formed him with an elephantine head: and, as nature plays her wild fantastic tricks with her progeny, why should not nature's goddess toss about her ball with celestial fancy, at her will and pleasure? Others again state, that Siva cut off his head in consequence of his fighting with Vishnu.

Siddhi and Buddhi (knowledge and understanding) are represented as the two wives of Ganesha.

The Father Bartolomeo states, that Ganesha is called Pollyar on the coast of Coromandel; as does Sonnerat, who adds, that his images *must be* made of stone: but I have them also both of metal and composition.

Ganesha has been compared to the Janus of the Romans. The Hindu god is invoked upon the commencement of any business of importance, and his statues are (as I have before stated) placed over the houses of bankers and shops. The Roman deity was the god who presided over all new undertakings, and his images were placed in the Jani, or spot where usurers and creditors met to receive money. The first libations were made, and all prayers prefaced with a short address to him. In the latter point he also agrees with Ganesha. Janus was worshipped in the month of January, Ganesha in Maghu, which will farther correspond.

I do not find that many temples are dedicated to Ganesha; but his images are frequently discovered set up in those of the other deities.

Ganesha has several names: among which are Lumboduru, the long-bellied; Eku Duntu, one-toothed; Gujanumu, elephant-faced; Gunniss; Gannaputty; Pollyar, &c. &c.

In the second volume of the *Transactions of the Bombay Literary Society*, and in the seventh volume of the *Asiatic Researches*, are descriptions of a living god at Chincore near Poona, believed by the Hindus to be an incarnation of Ganesha, in the person of a supposed descendant of a pious man named Moroba.

It appears that an aged couple had been childless, and petitioned Ganesha to assist them out of the difficulty, so repugnant to the feelings of Hindus. They had been exemplary in their devotions to the god, who promised to the husband, in a dream, the fulfilment of his wishes in a male child; who, in return, vowed to dedicate the child to the deity. That child was Moroba; thus named from it being one of the appellations of Ganesha.

Moroba, by his piety and austerities, had obtained the power of performing miracles upon all those who had a sufficient stock of faith therein; so that, in due time, he was considered and followed as a saint, and in a short period after was elevated to the rank of a Deo. This elevation he owed to his piety and faith: for having, in performance of a vow, undertaken a long journey to visit Ganesha's temple at Morgow, he arrived worn out with sickness, fatigue, and fasting, after the gates were closed, and the Brahmans and devotees had retired. He lay down and slept. Ganesha then appeared to him in a dream, and commanded him to rise and enter the temple, telling him that his probation was expired, and that, in consequence of his virtue, to save him future journeys to Morgow, he would himself become incarnate in his person and that of his descendants for seven generations. Moroba arose and entered the temple, the doors of which flew open on his approach. He then removed the faded flowers from the image of the god, bedecked it with fresh ones, and having completed his devotions, retired, and again composed himself to rest. In the morning the Brahmans beheld the fresh woven garland with surprise; but, in no less amazement, *beheld not* a valuable pearl necklace that usually adorned the image; which being, after some search; found on the neck of Moroba, he was committed by the *Hakem* to prison. The officer, however, had soon reason to regret the measure that he in this instance pursued, as Ganesha, having first afflicted him with a violent cholic, appeared to him, and told him instantly to release his favourite Moroba, as he himself had placed the necklace round his neck. Moroba was in consequence released, and permitted to return to his former residence at Chincore. The following night a conical stone, sacred to Ganesha, arose from the ground; and Moroba, on the spot, commenced building a superb temple in honour of the god. Having there performed numerous miracles, his fame was spread to the remotest parts of India. After this, finding his time approach, he caused himself to be buried alive in a sitting position, with the scriptures in his hand, commanding that his grave should not be disturbed.

Moroba was succeeded by his son, Chintamun Deo, who instanced his divinity by the following remarkable miracle:

Another living deity, named Tookaram, dwelt at no great distance from Chintamun. The two gods were not, as they should have been, good friends. It is true they were of rival sects; one being Ganaputty himself, but not remarkable for the possession of that quality of which he is said to be the god; the other a literary deity, and a friend of Wittoba (an incarnation of Vishnu), who, by his laudable endeavours to promote the march of intellect, and enable mankind to understand the true nature of the divine institutes, gave offence to his brother divinity. Chintamun, in consequence, resorted to the weapons usually had recourse to by the ignorant and presumptuous,—revilings and evil actions. He declared that the works of Tookaram were only fit to be destroyed; and suiting the action to the word, contrived to possess himself of them. He then tied them in a bundle with heavy weights, and cast them into the water.

Tookaram being much grieved at this event, supplicated the aid of Wittoba, who caused the books to rise from the water free from damp and uninjured. Chintamun thus finding Tookaram to possess too many friends in heaven for him to injure him, acknowledged that some portion of divinity "dwelt within him," and they became tolerably good friends; till Tookaram next found occasion to be envious and malicious, and was celestially rebuked in his turn. One day Chintamun civilly asked his brother god to dine with him, which invitation he thankfully accepted. But it is not to be supposed the usual vulgar means of dinner-cards were had recourse to: no, the whole business was managed mentally; for while Chintamun was engaged in the worship of Gunputtee or Ganesha, he thinks to himself, "Tookaram, will you do me the honour to dine with me to-day?" At the same time thinking that the period of an intended visit to Morgow was near, and his bridle wanted mending, he would therefore send it to the Moochey's to have it set to rights. Finishing his devotions, which had taken up more time than usual, he came out of the temple into his house, and found Tookaram already there, half-famished, waiting impatiently for his dinner. "What!" says Chintamun, "how came you here? and when did I invite you to dine?" "What!" says the other, "did not you think the invitation in the temple? and did you not intend sending to the Moochey's to get your bridle repaired?" "Verily," says Chintamun, "I now give you full credit for supernatural intelligence. Come, sit down, and we will have dinner presently." Two *paats* were accordingly placed. Tookaram observing this, desired another might be brought; which was done without remark, and dinner was brought in.

The base passions of envy, jealousy, and vanity, pervade every bosom:

the gods themselves are not free from them. Tookaram was envious of Chintamun's fame, and vain at the time of his own intimacy with Wittoba, "now," says he, "that we may dine in good company, I'll persuade Wittoba, my god, to honour us, and to bring Gunputtee." Chintamun agreeing, after the performance of the necessary prayers and ceremonies on the part of Tookaram, a little lad about five years of age suddenly appeared, and introduced himself as Wittoba. Tookaram's heart was elate at his success. Chintamun prayed, and prayed, and prayed again; but a deaf ear was turned to his entreaties, and, alas! no Gunputtee made his appearance. Almost in despair, Chintamun seized a *panchpatra* and rushed to the temple; Tookaram followed, smiling at the other's melancholy countenance. Chintamun in the temple dropped upon his knees, and in doleful strain uttered all the moving passages he could think of to induce Gunputtee not to abandon him, particularly as the honour of the god was concerned. After much ado, Chintamun began to think his nose had rather a curious feel, and presently it lengthened out into an elephant's trunk, and his ears increased to the size of those belonging to that beast; his stomach swelled out into a respectable pot-belly, and two additional arms shot out from his shoulders, thus exhibiting, in his own person, the god himself. So public a demonstration of the incarnation of the divinity had never been witnessed before; and Tookaram, whose vanity was a good deal abated, thought it behoved him to conduct himself with proper respect. Knocking, therefore, his head against the ground three times, he observed, that for the future he could only designate Chintamun by the appellation of Deo (god). In consequence, from this period Chintamun and his descendants have been honoured with the official title of Deo, before which they only possessed it by courtesy.

Gunputtee, Wittoba, and Tookaram now returned to dinner, which had necessarily been interrupted, and after some friendly chat took leave of each other. Chintamun's trunk, ears, and extra arms disappearing, and his belly resuming its pristine shape. Wittoba vanished, and Tookaram returned with as much speed as he had arrived.*

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* Bombay Literary Transactions.

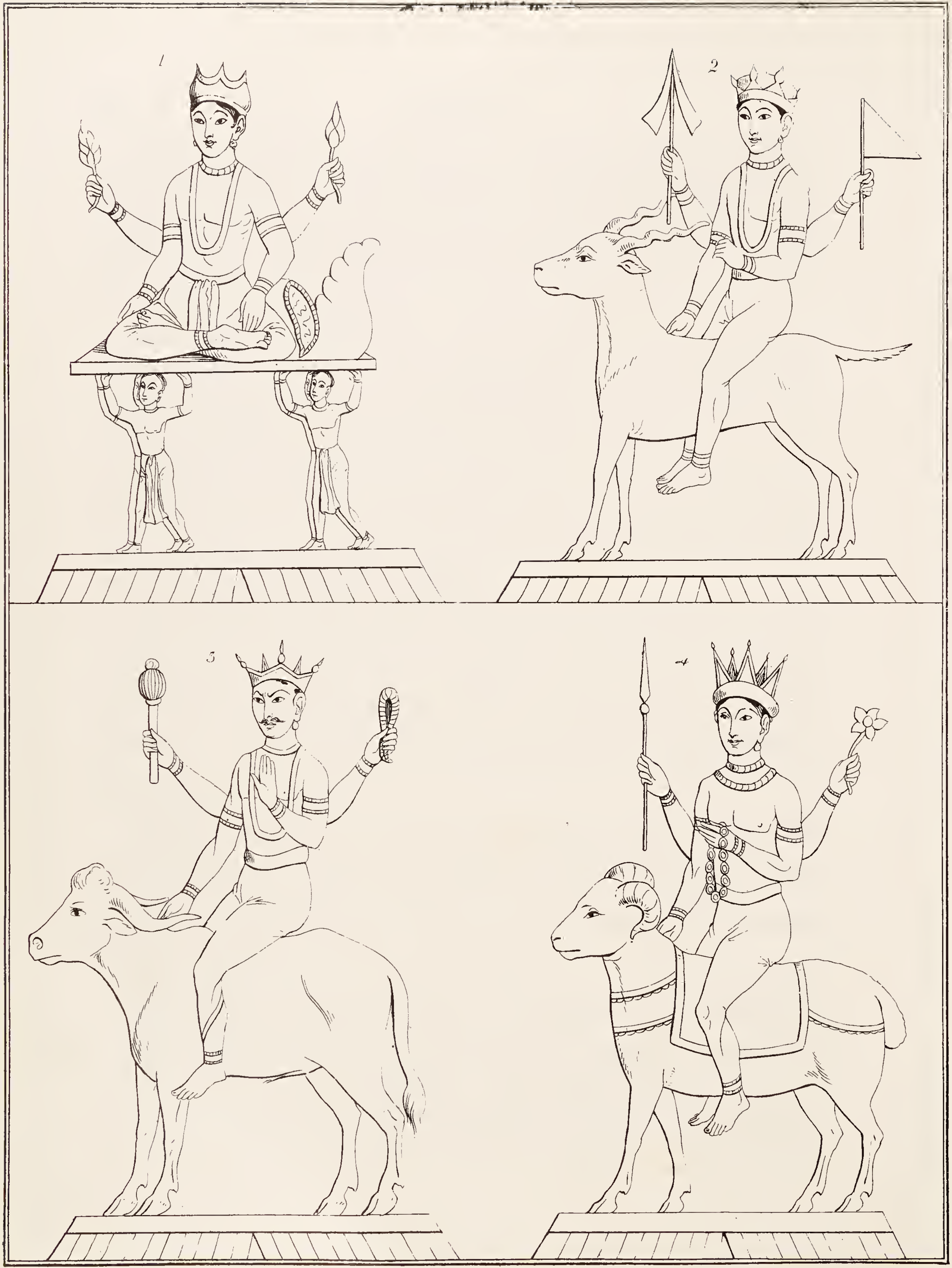
Chintamun married eight wives, and had eight sons. He did not follow the example set him by his father Moroba, of being buried alive, but rather chose to die a natural death, and his body was buried in the ordinary way. A stone, however, called Pashun, rose up amidst the ashes, preternaturally for six successive generations, and then discontinued to pay such monumental honours to the deceased.

Chintamun Deo was succeeded by his son Narrain Deo, who also performed singular miracles; and he by another Chintamun, who was followed by Dhurmedhur Deo, and he by Narrain the second; who having sacrilegiously disturbed the ashes of Moroba in spite of his denunciations, lost his divinity and became a mortal. Moroba, on his grave being opened, thus execrated his descendant: "Degenerate wretch! thou hast sealed thy own fate; a curse lie upon thee and thy son, beyond whom thy name shall not exist." On Narrain's death he was succeeded by his son, who completed the seventh generation and died childless.

"The imposture should have ended here; but the Brahmans, with a laudable determination to preserve the valuable legends to the temple, and not without hopes of still farther profiting by the credulity of the pious, have endeavoured to persuade the public that the god has abrogated his limitation, and is satisfied to continue the incarnation for some time longer, and they have set up a boy, of the name Suckharee, a distant relative of Dhurmedhur."

The god will neither want votaries nor champions, so long as his friends will admit of his continuing the practice of giving a dinner to a limited number of Brahmans once a month, and two annual entertainments to unlimited numbers. The guests at these entertainments sometimes amount to many thousands.

Mrs. Graham, who visited the Deo in 1809, has thus described her visit in her pleasing and interesting journal. "The Deo's palace, or *bara*, is an enormous pile of building, without any kind of elegance, near the river Mootha, on which the town stands. As we entered the crowd we saw a number of persons engaged in the honourable and holy office of mixing the sacred cowdung to be spread on the floors of the *bara*. The whole place



W. Clerk Lith. 41 Dean St Soho.

Fig 1 Kuvera the God of Wealth. 2 Pavana of the Winds 3 Yama of the Infernal Regions 4 Agni. of Fire. from compartments in the Temple of Rama

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looked dirty, and every window was crowded with sleek well-fed Brahmans, who doubtless take great care of the Deo's revenues. We found his little godship seated in a mean veranda, on a low wooden seat, not any way distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow. He is not allowed to play with other boys; nor is he permitted to speak any language but Sanscrit, that he may not converse with any but the Brahmans. He received us very politely, and said he was always pleased to see English people. After some conversation, which a Brahman interpreted, we took leave, and were presented by his divine hand with almonds and sugar-candy, perfumed with assafœtida, and he received in return a handful of rupees."

KUVERA,

Is the god of wealth and the Hindu Plutus; he is also the regent of the north. This deity was a son of Viswasrava, and a brother of Ravan, who was overcome by Rama, as related in the account of that god. Thus the latter was one of the datyas, and Kuvera one of the celestials. He is also called Paulastya.

A brief notice only has been taken of him in Hindu Mythology; although he is a deity whose favours are by no people more valued than by the Hindus. He is represented as a magnificent personage, residing in the splendid palace of Alaca; or borne through the sky on the heads of four figures, in a radiant car, called *pushpaca*, which was given to him by Brahma. In each of two of his hands he holds a closed flower of the *lotus*, and has on his head a richly ornamented crown. (See fig. 1, plate 22, from the temple of Rama.) His *sacti* is Kuveri.

PAVANA

Is the god of the winds, and is by some represented sitting on a deer, holding in his hand a hook for guiding the elephant. My plate, from the temple of Rama, shews him mounted on that animal or an antelope, having, in one of his four hands, a pennon, and very appropriately in another, the head of (what appears to be) a spear or an arrow; which would indicate swiftness, from the supposed possession of which he is termed the messenger of the gods. Fig. 2, plate 22, represents him as I have described. He is adorned with a rich crown, and the armlets, bracelets, and anklets, which are usually seen on the Hindu deities.

YAMA.

Yama, or Dhermarajah, resembles both the Grecian Pluto, the king of hell, and Minos, the judge of departed souls, and is the regent of the south, or lower division of the world, mythologically called *Patala*, or the infernal regions.

Yama is described of a green colour, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club and *pashu* in his hands. "His dreadful teeth, grim aspect, and terrible shape," says Mr. Ward, "fill the inhabitants of the three worlds with terror." As Dhermarajah he is differently described: of a divine countenance, mild and benevolent. The virtuous only see the latter: the wicked are judged by Yama, surrounded by all his terrors. If the deceased have been virtuous, they ascend to a place of happiness; if wicked, they are sent to a particular hell, to undergo the punishment appointed for their especial crimes.

In a large chart, in my possession, of the celestial and infernal regions of the Hindus, the several heavens are placed in variously elevated positions, the roads to which are lined by gods, Gundharvas Apsaras, &c. &c., with lotus flowers in their hands, singing the praises, and waiting the approach of the good, and having near them convenient resting-places. In some parts are gilt temples and palaces, streams of water, and a variety of other agreeable things to render the journey as pleasant as possible. On the other hand, the passage to the infernal regions presents a different aspect. The road to the palace of Yama, which is believed to be situated in Yamapur, or the city of Yama, is both long and painful, being over burning sands and sharp-pointed or red-hot stones, amidst showers of burning cinders, scalding water, and molten metal, and through dark and terrific passages filled with snakes, tigers, enormous giants, and many inconceivable horrors. This road, according to Mr. Ward, is 688,000 miles; at the end of which, after crossing Vaitarini, the Indian Styx, Yama is beheld, " clothed with terror, two hundred and forty miles in height; his eyes distended like a lake of water, of a purple colour, with rays of glory issuing from his body. His voice loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm tree; a flame of fire proceeds from his mouth; and the noise of the drawing of his breath is greater than the roaring of a tempest, &c. &c." His attendant, Chitra Gupta, is almost as terrible as his master. Thus attended he judges the trembling and wailing sinners, and consigns them to their punishments, in their different hells.

Of these hells and punishments there are some of all sorts and descriptions, each appropriated for different crimes; so that the wicked may very well know, before-hand, precisely what they have to expect hereafter. Some of these punishments are shewn, from the chart before mentioned, in figs. 8 to 22, in plate 28.

Fig. 8 represents the sinner in a hell of boiling oil, for having been a glutton, and guilty of destroying animals. In figs. 9, 10, 11, and 12, he is being fed upon by dogs, jackalls, swine, rooroos, and birds and beasts of prey, for highway robbery, burning the house of, or poisoning, or doing an injury to others; having been inhospitable, neglecting the ceremonials of religion, &c. &c. In fig. 13, he is being sawed in two. In fig. 14, he is sticking in the mud, with his head downwards, for despising a religious devotee. In fig. 15, he is in a hell of burning metal, having his head comfortably pinched with red hot pincers for 3,500,000 years, for disregarding the Veda and Brahmans: this gentleman would appear to be travelling in his hell, drawn, with a stake through his body, by the bull Nandi. In fig. 16, he is being eternally beaten with immense clubs, for having been an adulterer or a fornicator (chastity being an indispensable virtue with both the Hindu mortals and immortals), or a thief (honesty being also a highly venerated virtue): in fig. 17, the sinner is having molten lead poured into his ears: in fig. 18, he is having his toe nails pulled out: in fig. 19, his tongue is being served in the same way, for a crime which the Hindus abhor (if we might believe themselves) above all others, "lying." In figs. 20 and 23, the sinner is being for ever bitten by fleas or lice, or stung by wasps: in fig. 21, he is being eternally preyed upon by snakes for having caused sorrow to others; and in fig. 22, he is agreeably reposing on a bed of spikes, being soundly flagellated all the while that he might not compose himself to sleep, and, consequently enjoy, in greater perfection, the titillation intended for him. Besides these there any many other punishments equally extraordinary; with some of which the crimes do not appear to be at all commensurate. One of them, indeed, which represents a sinner in the embraces of a red hot iron female, for cohabiting with a woman of a low or discreditable caste, I intend to send sketches of (that this law of Yama may be passed into their statute books), to about fifty of the wisest and most virtuous of the legislators of Europe; so that the inhabitants of the western world may experience some gratifying return from the poor Hindu, for the numerous social, moral, and religious blessings, which they are daily conferring upon him. But to proceed:

Yama is called Srad'ha deva, or lord of the obsequies, and presides over the ceremonies of Srad'ha. At the time of offering the oblations to the manes of deceased ancestors, he is invoked by the priest under several names, of which Mr. Colebrooke has enumerated fourteen. The priest thus addresses him. "Salutation to Yama! salutation to Dherma Rajah, or the King of the Deities! to Death! to Antaka, or the destroyer! to Vaiwaswata, or the Child of the Sun! to Time! to the Slayer of all Beings! to Andhambara or Yama, &c. &c." The prayers which conclude these ceremonies are, from their heterogeneous association of things, not a little singular. "May the gods, demons, benevolent genii, huge serpents, heavenly choristers, fierce giants, blood-thirsty savages, unmelodious guardians of the celestial treasure, successful genii, spirits called Cushmamda, trees, and all animals which move in air or in water, which live on earth and feed abroad; may all these quickly obtain contentment. To satisfy them who are detained in all the hells and places of torment, this water is presented by me."

The Hindus make daily oblations of water to Yama. The second day of the month Karticu is sacred to him and his sister, the river goddess, Yamuna or Jumna, who entertained him on that day; in consequence of which an annual festival is held, in which sisters entertain their brothers. On this occasion an image of him of clay is made and worshipped, and then thrown into the river. He is also worshipped on the fourteenth day of the dark part of the month Aswina.

Some of the other names of Yama are Pitripeti, or lord of the Pitris; Andhambara, from a wood from which fire is produced by attrition; Antaka, the destroyer; Kala, Time; and Dundudhara, he who has the rod of punishment, &c. &c.

Fig. 3, plate 22, from the temple of Rama, represents Yama on his *vahan*, the buffalo. On his head is a rich crown, and he is adorned with the usual Hindu ornaments. In one hand he has a club, and in another the *pashu* or cord to bind the wicked. (See PASHU.)

AGNI,

Is the personification of fire, and the regent of the south-east division of the earth. He is variously described: sometimes with two faces, three legs, and seven arms, of a red or flame colour, and riding on a ram, his *vahan* or vehicle. Before him is a swallow-tailed banner, on which is also painted a ram. He is by others represented as a corpulent man of a red complexion, with eyes, eyebrows, head, and hair of a tawny colour, riding on a goat. From his body issue seven streams of glory, and in his right hand he holds a spear.

Agni is the son of Kasyapa and Aditi. His consort or *sacti* is Swaha, a daughter of Kasyapa.

The Brahmans who devote themselves to the priesthood should maintain a perpetual fire; and in the numerous religious ceremonies of the Hindus, Agni, the regent of that element, is commonly invoked. He is usually drawn with a forked representation of fire issuing from his mouth, which may denote the seven tongues of fire described by Mr. Colebrooke. "Pravaha, Avaha, Udvaha, Samvaha, Vivaha, Paruvaha, Nevaha (or else Anuvaha), all of which imply the power of conveying oblations to the deities to whom offerings are made."

In offering an oblation to fire, the priest utters this prayer. "Fire! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrificers worship thee. Thy sources are seven. May this oblation be efficacious!" The mystical number seven is also used respecting Agni on other occasions.

"In exciting fire and sprinkling water on it, he also makes an oblation to Agni, and concludes the sacrament to the gods with six oblations, reciting six prayers. 1st. Fire, thou dost expiate a sin against the gods (arising from any failure in divine worship), may this oblation be efficacious! 2nd. Thou dost expiate a sin against man (arising from a failure in hospitality)! 3rd. Thou dost expiate a sin against the manes (from a failure in the performance of obsequies)! 4th. Thou dost expiate a sin against my own soul (arising from any blameable act)! 5th. Thou dost expiate repeated sins! 6th. Thou dost expiate every sin I have committed, whether wilfully or unintentionally: may this oblation be efficacious."*

Numerous other oblations are made to Agni. He is thus the great moral purifier with the Hindus, as fire is physically the potent refiner of earthly matters. Agni is especially worshipped in every particular work requiring the agency of fire.

Sir William Jones, in allusion to the ancient Persians, says: "while they rejected the complex Polytheism of their predecessors, they retained the laws of *Mahabad*, with a superstitious veneration for th sun, the planets, and fire; thus resembling the Hindu sects called *Sauras* and *Sagnicars*, the second of which are very numerous at Benares, where many *Agnihotras* are continually burning, and where the *Sagnicars*, when they enter on their sacerdotal office, kindle with two pieces of the hard-wood *(serni)* a fire, which they keep lighted through their lives, for their nuptial ceremony, the performance of solemn sacrifices, the obsequies of departed ancestors, and their own funeral pile." The fire is produced by the attrition of the two pieces of wood.

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* Asiatic Researches.

On the occasion of producing it for household and sacrificial fires, the priest recites this prayer: "Fires! this (wood) is thy origin, which is attainable in all seasons, whence being produced thou dost shine. Knowing this, seize on it, and afterwards augment our wealth."

Swaha, the *sacti* of Agni, resembles the younger Vesta, or goddess of fire, of the Romans, who had no images in their temples to represent her, Thus Ovid has said,

> "No image Vesta's semblance can express;
> Fire is too subtile to admit of dress."

Neither have I met with an image of Swaha. Those of Agni are usually seen in pictures. In the collection of the late General Stuart was a basalt sculpture of him, seated on a couchant ram, the back ground waved with flames. The Romans, although they had no images of Vesta in their temples usually placed one in the porches* or entrances of their houses, and offered daily sacrifices to her. The Hindus have, as I have before stated, also their sacred household fires.

It has been justly observed, that nothing could be a stronger or more lively symbol of the Supreme Being than fire: accordingly we find this emblem in early use throughout all the east. The Persians held it in veneration long before the time of Zoroaster; the Prytanei of the Greeks were perpetual and holy fires, and Eneas carried with him to Italy his penates (or the household gods), the palladium, and the sacred fire.

Agni has several names. His heaven is called Agni-loka. Fig. 4, plate 22, represents him on a ram: in one hand is a spear, in another a lotus flower, and in a third a bead roll.

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* Hence the name of Vestibulum.

CHAPTER IX.

Gunga.—The Sactis.—Indra and Indrani.—Surya.—Chandra.—Brishput.—Mungula.—Budh.
Sukra.—Sani.—Rahu.—Ketu.—Varuna.

GUNGA.

> " By the autumn led,
> Fondly impatient to her ocean lord,
> Tossing her waves, as with offended pride,
> And pining fretful at the lengthened way."
>
> *Wilson's Translation of Mudra Rakshasa.*

The honour of having given birth to this goddess, the personification of the sacred stream of the Ganges, has been claimed for their deities, as I have related in my account of Siva, both by the Saivas and Vishnaivas, the former alleging that she sprang from the locks of Siva, and the latter urging that she issued from the foot of Vishnu. It would be highly desirable to have this important point placed, indisputably, beyond farther discussion ; but as both parties adhere most pertinaciously to their opinions, I fear an attempt of the kind would impose upon a mediator a task of no little difficulty, and probably of some danger. I shall, therefore, content myself with imagining that she was heaven-descended, leaving the reader to determine whether the head of Siva gave her birth, or whether that deity merely caught her in his plaited locks as she was rushing impetuously to the earth, to prevent her crushing it by her fall. This the Vishnaivas assert; and as their assertion is as likely to be true as any other, it may be as well to leave the matter as it is. From the heaven, however, of either Vaicontha or Kailasa, we must allow her to have come, which she was induced with much difficulty to do, to restore to King Suguru the sixty thousand sons whom that procreative deity Brigu had caused his wife to have at one birth, and who, for some malpractices, had been reduced to ashes. In her passage towards the sea she was swallowed by a holy sage for disturbing him in his worship; but, by some channel or other, she contrived to make her escape, and having divided herself into a hundred streams (now forming the delta of the Ganges), reached the ocean, where, it is fabled, she descended into Patala, to deliver the sons of Suguru.

All castes of the Hindus worship this goddess of their sacred stream. Numerous temples are erected on the banks of the river in honour of her, in which clay images are set up and worshipped. The waters of the river are highly reverenced, and are carried in compressed vessels to the remotest parts of the country; from whence also persons perform journeys of several months' duration, to bathe in the river itself. By its waters the Hindus swear in our courts of justice.

Mr. Ward informs us that there are 3,500,000 places sacred to Gunga; but that a person, by either bathing in or seeing the river, may be at once as much benefited as if he visited the whole of them.

For miles, near every part of the banks of the sacred stream, thousands of Hindus of all ages and descriptions pour down, every night and morning, to bathe in or look at it. Persons in their dying moments are carried to its banks to breathe their last: by which means the deaths of many are frequently accelerated; and instances have been known wherein such events have thereby been actually produced. The bodies are thus left to be washed away by the tide; and from on board the ships in the neighbourhood of Calcutta, numbers of them are seen floating down every ebb, with carrion crows and kites about them feeding upon their entrails.

Several festivals are held during the year in honour of Gunga. She is described as a white woman with a crown on her head, holding a water-lily in one of her hands, and a water vessel in another, riding upon a sea animal resembling an alligator (see fig. 1, plate 23), or walking on the surface of the water with a lotus in each hand.

THE SACTIS

Are the consorts or energies of the Hindu gods: thus Parvati is the *sacti* of Siva; Lakshmi, that of Vishnu; and Suraswati, Brahma or Brahmini, of Brahma. As their energies, they participate in their various *avatars* or incarnations; Lakshmi, in those of Vishnu, being Varahi, Narasinhi, Sita, Radha, &c., and in like manner are the other *sactis*.

In the eighth volume of the *Asiatic Researches*, Mr. Colebrooke calls them also *Matris* or mothers, and says "they are named Brahmi, &c., because they issued from the bodies of Brahma and the other gods respectively." These important lords of the Hindu pantheon appear, like the lords of the creation in many countries, to lead a tolerably idle sort of life, contenting themselves to will an act, and leaving the execution of it to their ever-ready partners, who on these occasions are endowed with the full power and attributes of their husbands. Durga and the *sactis* are thus seen fighting the battles of the gods with the giants. See fig. 1 in the frontispiece, and fig. 1, plate 20, of Durga; and fig. 2, plate 7, of Lakshmi, as Varahi, with three heads (one a boar's) and numerous hands, armed with various instruments of war.

As the gods are the regents of the eight divisions of the world, so are the *sactis* protectors of them; though some of them appear to have jostled into places not under the immediate dominion of their lords. These trifling incongruities are, however, of little moment in Hindu mythology, as the ladies are as devoutly invoked by their worshippers for favours and protection, as if they were in their proper positions.

The *sactis* have numerous followers, who worship them exclusively. The emblem of worship is the *yoni*. One branch of these worshippers is so grossly licentious and addicted to debauchery, that they are held in the utmost detestation by the other sects, and even by a large portion of their own.

In the wars of the gods and the giants, the Amazonian Matris rendered themselves highly conspicuous. Mr. Colebrooke, to whom the learned world is so eminently indebted for his researches into the mythology and literature of the Hindus, has thus described their military array. " The energy of each god, exactly like him, with the same form, the same decorations, and the same vehicle, came to fight against the demons. The *sacti* of Brahma, girt with a white cord and bearing a hollow gourd, arrived on a car yoked with swans: her title is Brahmani. Maheswari came riding on a bull, and bearing a trident, with a vast serpent for a ring and a crescent for a gem. Caumara, bearing a lance in her hand, and riding on a peacock, being Ambica in the form of Kartikeya, came to make war on the children of Diti.* The *sacti* named Vishnaivi also arrived sitting on an eagle, and bearing a conch, a discus, a club, a bow, and a sword, in her several hands. The energy of Hari, who assumed the unrivalled form of the holy boar, likewise came there, assuming the body of Varahi. Narasinhi, too, arrived there, embodied in a form precisely similar to that of Narasinha, with an erect mane reaching to the host of stars. Aindri (Indrani) came bearing the thunderbolt in her hand, and riding on the king of elephants, and in every respect like Indra, with a hundred eyes. Lastly came the dreadful energy named Chandica, who sprung from the body of Devi, horrible, howling like a hundred shakals. She, surnamed Aparajita, the unconquered goddess, addressed Isana, whose head is encircled by his dusky braided locks."

With these were the demons conquered and slain. Mr. Colebrooke mentions, from other Puranas, some trifling variations respecting these heroines and their *vahans;* but it will be unnecessary to describe them here, beyond saying, that Kuveri, the energy of Kuvera, the god of riches, not (as is also found in modern times) an unimportant arm in war, was likewise one of the warlike *sactis;* as was Chamunda, sprung from a frown of Parvati.

We may here learn that the *sactis,* in these contests, multiplied themselves into the various forms of the several *avatars* of their lords; and that Parvati, who, as Durga, possessed an independant power, having been armed with the attributes of all the gods, created female warriors at will from her frowns; of which, if we may judge from her images, she was not in the least sparing. In the foregoing extract, Maheswari and Chandica are forms of Parvati; and Narasinhi, Vishnaivi, and Varahi, those of Lakshmi.

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* The giants, or Assoors.

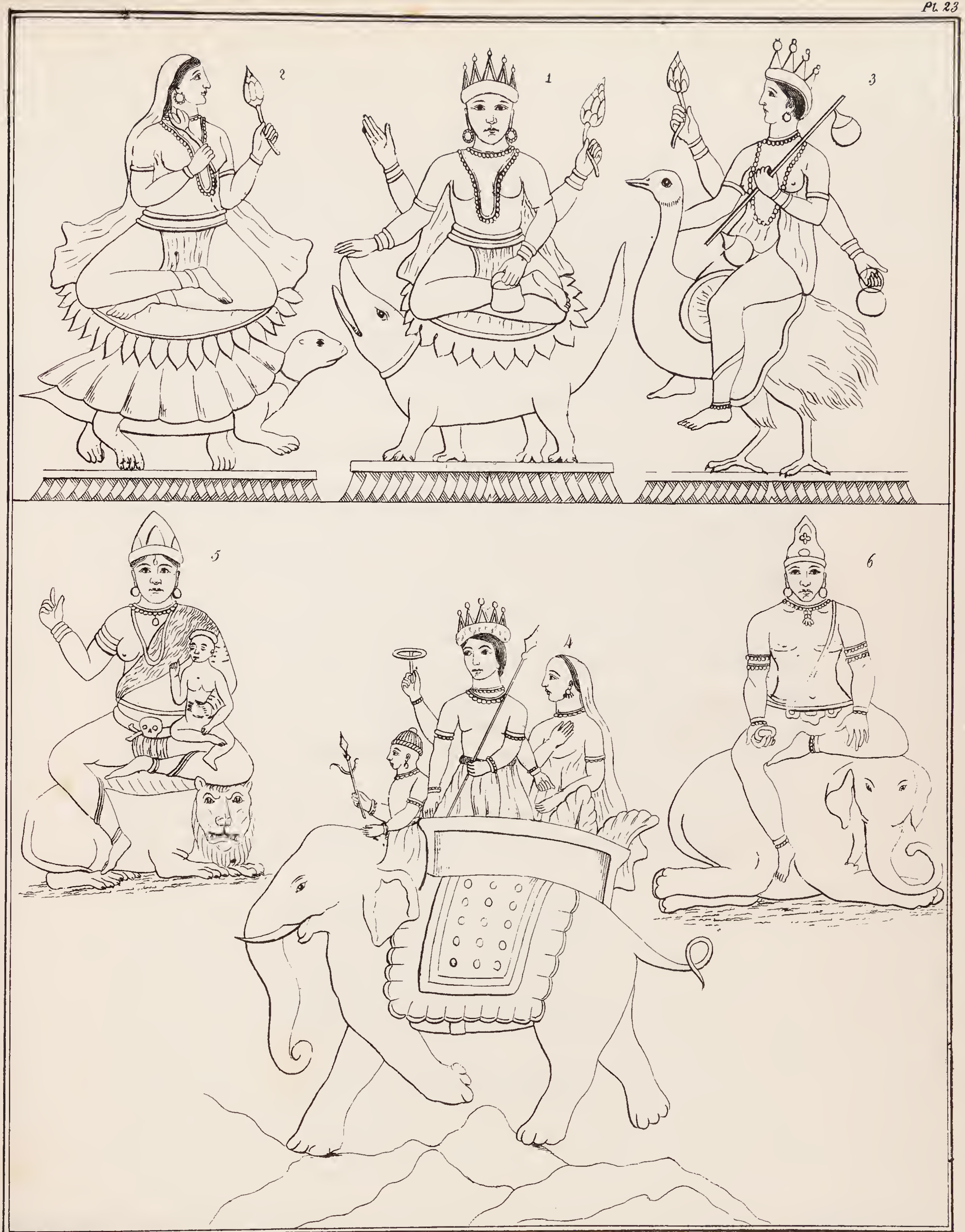
Of the detestable worship of the degraded *sactis* the Abbé Dubois relates : " They bring before the idol Vishnu all sorts of meat that can be procured, without excepting that of the cow ; they likewise provide abundance of arrack (the brandy of the country), of toddy, of opium, and several other intoxicating drugs. The whole is presented to Vishnu. Then he who administers tastes each species of meat and of liquor, after which he gives permission to the worshippers to consume the rest. Then may be seen men and women rushing forward, tearing and devouring. One seizes a morsel, and while he gnaws it another snatches it out of his hands ; and thus it passes on from mouth to mouth till it disappears, while fresh morsels, in succession, are making the same disgusting round. The meat being greedily eaten up, the strong liquors and the opium are sent round. All drink out of the same cup, one draining what another leaves, in spite of their natural abhorrence of such a practice. When the liquors are exhausted, they have nothing left but to scramble for the leaves of betel. On such occasions they regard not the pollution that must ensue when they eat and drink in a manner so beastly and disgusting. When arrived at a state of drunkenness, men and women being all indiscriminately mixed, there is no restraint on any sort of excess. A husband sees his wife in the arms of another man, and has not the right to recall her, or to find fault with what is going on. The women are there in common. All castes are confounded, and the Brahman is not above the Pariah.

It cannot well be doubted, that these enthusiasts endeavour, by their infamous sacrifices, to cover with the veil of religion the two ruling passions, lust and the love of intoxicating liquor. It is also certain, that the Brahmans, and particularly certain women of the caste, are the directors of these horrible mysteries of iniquity. Fortunately, the great expense of these ceremonies prevents their frequent recurrence."

INDRA.

This god is the king of the immortals and the lord of the firmament. He is represented as a white man sitting upon his celestial *vahan*, the elephant

Pl. 23



W. Clerk. lith. 41. Dean St. Soho

Fig. 1. 2. 3. Parvati Lakshmi and Saraswati on the Mukara, Tortoise and Hansa emblematical of the Sacred Rivers Gunga, Yamuna and Saraswati. 4. 5. 6. Indra and Indrani

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Airavat, produced at the churning of the ocean, and holding in his hand the *vajra* or thunderbolt. He is depicted, like Argus, covered with eyes, and is thus called the thousand-eyed god: which distinction was not conferred upon him in consequence of his good deeds; for having become enamoured of Ahilya, the wife of the pious rishi Gotama, he endeavoured to seduce her. The rishi having discovered his intentions in time, bestowed on the god his curse, that his body should be covered in a very extraordinary manner, which, on the contrition of the offending deity, he changed into eyes.

The heaven of Indra is Swerga; a beautiful description of which has been given, in the English language, by a native Hindu youth (Kasiprasad Ghosh, educated at the Anglo-Indian College of Calcutta), who has not only made himself proficient therein, but has greatly distinguished himself, as a poet far above common pretensions. The opening lines of his description of Indra's heaven accord so well with the nature of this work, that the insertion of them here will need no apology. I will simply premise, that this heaven, made by Vishmakarma, the architect of the gods, is represented in the *Mahabharat* to be eight hundred miles in circumference, and forty miles high; its pillars are formed of diamonds, its palaces of gold, and it is said to be so resplendent with gems as to exceed in radiance the blended brightness of a dozen suns. Flowers of delightful perfume shed their fragrance around, and all that can fascinate the oriental sensualist are to be found in the heaven, which the youthful Hindu poet thus describes:—

"Great Surya * smiles with lustre gay,
And flings through azure skies his ray;
The golden mountain's glittering brow
Is decked with many a sparkling gem,
Which shines, by Surya's brightness, now
As if a halo circled them;
And on the mount beneath this beam
The king of Swerga's garden † smiles,

---

* The sun.

† Indra.

In which by many a gurgling stream,
The God his time in pleasure whiles.
Here Vayu * through the charming wood
For ever creeps in gentlest mood :
Now o'er the bowing grass he goes,
Now stirs the fragrance of the rose.
Here many a flower of lovely hue,
Famed in the love of former time,
Blooms glittering wth the diamond dew,
And sweetening the heavenly clime.
Young roses through the passing breeze,
To taste their sweets invite the bees.
Here fountains round the heavenly bowers
Perpetual fall, and glittering showers
Of diamonds, pearls, and stars descend,
And sweet celestial music lend
Unto the ears of mortals, blessed,
For pious deeds, with heavenly rest.
The garden's edge is compassed round
With trees with lasting verdure crowned,
And in the garden's centre stands
A palace built by heavenly hands;
With sapphires decked, the golden walls
Of Satakratu's courtly halls,
Reflecting fling their beauteous light,
And glisten round all fair and bright.
The snow-white pavements made have been
Of chrysolites of brightest sheen,
Where sweetest flowers of lovely hue
Are strewed upon with drops of dew ;
The outer wall is smooth all o'er
With rubies glittering more and more,
And through the garden's trees appear,
Like morning's light in winter's sky,

---

* The north-west wind.

Ere the resplendent Surya rears
His glorious face of light on high.
As if in floods of ruby light,
The court is bathed and made so bright.
But lo! a throng afar appears,
Like vanished joys of former years;
So indistinct, that scarce the eye
Its faint progression can descry.
As when at morning's dubious light,
A star or two appears in sight;
And now behold, and now no more,
The glimmer in the growing shine;
So like a mass of dim light o'er
The garden move the gods divine;
And 'midst them those who greater are
Shine like so many stars afar.
Now more and more advance they nigh,
With breast erect and statues high,
With steps majestically slow,
With looks cast on the ground below.
Before them Indra, dignified
With royal mien and royal pride,
Proceeds."

This Olympus of Indra is on Mount Meru, or the North Pole. He is the Jupiter Fulminator of the Romans; and is thus betokened by the *vajra* or thunderbolt in his hand.

Indra, however, performs a secondary part only among the gods of the Hindu Pantheon, the omnipotent Jupiter being the *Triad*, Brahma, Vishnu, and Siva. Indra was frequently deprived of his kingdom in the wars between the gods and the demons, and obliged to wander about the world in a state of mendicity. But the imperial Jove himself was once compelled to hide from the persecution of his enemies. To account for these various transitions, astronomy, the ready expounder of mythological extravagancies, has been called in aid, and found highly useful in solving many of these heterogeneous enigmas.

Indra is the regent of the east, and the supreme ruler of winds and showers.* Among the magnificent sculptures in the cavern temples at Ellora, he is represented on his elephant Airavat. The animal is reclining under a tree, which shades Indra. Upon the branches of this tree are four peacocks; two attendants with *chawries* are in the back ground. Another sculpture represents his consort, Indrani, seated on a lion under a tree, with a child in her arms, and four attendants with *chawries* in the back ground. Figs. 5 and 6, plate 23, exhibit them in a similar manner, but without the trees, or attendants. Fig. 4 represents them on the elephant Airavat.

The character of Indra is not in accordance with his dignified situation among the Hindu deities. In addition to the profligate attempt made by him on the virtue of Ahilya, the wife of Gotama, as already related, he availed himself of another opportunity and succeeded in seducing her, which drew upon them the curse of the Rishi. Indra, in consequence, became an eunuch; which part of the anathema was, on the intercession of the gods (as occurred on a former occasion), mitigated, and his virility was graciously restored. The frail Ahilya was condemned to lie in ashes, in pain, and invisible, for a long series of years, till the coming of Rama. On beholding that deity without desire, she was purified, and restored to the bosom of the *sage* Gotama.

Numerous other instances are related of the profligacy of Indra. He stole a horse from king Suguru as he was about to perform the *aswamedha*, or sacrifice of a horse, for the hundredth time; which ceremony would have deposed Indra, and elevated Suguru to the sovereignty of the immortals in his place. On another occasion, in the form of a shepherd's boy, he robbed the garden of a peasant. In this theft he was detected and bound with cords, but released by the aid of the subordinate genii of the winds. This incident is thus beautifully related by Sir William Jones. The peasant

"Seized, and with cordage strong
Shackled the god,† who gave him show'rs.
Straight from seven winds immortal genii flew:
Varuna‡ green, whom foamy waves obey;

---

* This would appear to be an encroachment upon the attributes of Pavana.

† Indra, the regent of showers and of the east wind.

‡ Varuna, regent of the west.

Bright Vahni,[*] flaming like the lamp of day ;
Kuvera[†] sought by all, enjoyed by few ;
Marut,[‡] who bids the winged breezes play ;
Stern Yama,[§] ruthless judge, and Isa,[||] cold ;
With Nairit,[¶] mildly bold ;
They, with the ruddy flash, that points his thunder,
Rend his vain bands asunder.
Th' exulting god resumes his thousand eyes,
Four arms divine, and robes of changing dyes."

Indra is worshipped on the fourteenth of the month Badra, accompanied by numerous festivities; after which the image is thrown into the water. His worshippers solicit from him riches and the various enjoyments of life, together with a future residence in his celestial abode.

Indra has a variety of names. He is called Sakra, in consequence of being the evil adviser of the demons or Asuras, by whom he was so often driven from heaven; and, with true mythological inconsistency, Pakushasani, he who governs the gods with justice; Shatkratu, he to whom a hundred sacrifices are made; Vajra Pani, the bearer of the thunder bolt; Vitraha; Bularati; and Numuchisadana, the destroyer of the giants; Vrisha the holy; Meghusadama, he who is borne on the clouds, &c. &c.

Indra possesses the following blessings, produced at the churning of the ocean. Kamdenu, the all-yielding cow; Pariyataka, the tree of plenty; and Oochisrava, the eight-headed horse. The princes of Kangti, the rajahs of Asam, and other chiefs in the eastern parts of India, pretend to have derived their origin from Indra.

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[*] Vahni, of the south-east. [†] Kuvera, of the south. [‡] Marut, of the north-west.

[§] Yama, of the south. [||] Isa, or Isani, of the north-east.

[¶] Nairit, of the south-west. This account will be found to vary slightly from other descriptions of the regents of the winds or eight points of the earth; but the several accounts differ in a very trifling degree, introducing Agni instead of Vahni; Surya instead of Nairit: Chandra for Kuvera; and Chandra also, or Prithivi, for Isa.

SURYA.

This deity was the son of Kasyapa and Aditi, and from his mother is called Aditya. He is pictured of a deep golden complexion, with his head encircled by golden rays of glory. He has sometimes four, and at others two, arms; holding a lotus in one of his hands, and sometimes the chukra or wheel in another; standing or sitting on a lotus pedestal, or seated in his splendid car with one wheel, drawn by a seven-headed horse of an emerald colour, or "the seven coursers green" of the sun.

> First o'er blue hills appear,
> With many an agate hoof
> And pasterns fringed with pearl, seven coursers green;
> Nor boasts yon arched roof,
> That girds the show'ry sphere,
> Such heav'n-spun threads of coloured light serene,
> As tinge the reins which Arun* guides.
> Glowing with immortal grace,
> Young Arun, loveliest of Vinatian race;
> Though younger he† whom Madhava‡ bestrides,
> When high on eagle plume he rides.
> But, oh! what pencil of a living star
> Could paint that gorgeous car,
> In which, as in an ark, supremely bright,
> The lord of boundless light,
> Ascending calm o'er the Empyreum sails,
> And with ten thousand beams his awful beauty veils.
>
> *Sir W. Jones's Hymn to Surya.*

In the preface to this work I have imagined the source of all idolatry to have been the sun. Surya is the personification of that luminary, the orb of light and heat; but the omnipotent sun, the creator of all things, the god of the universe, is Brahm; typified among the first idolators by the visible

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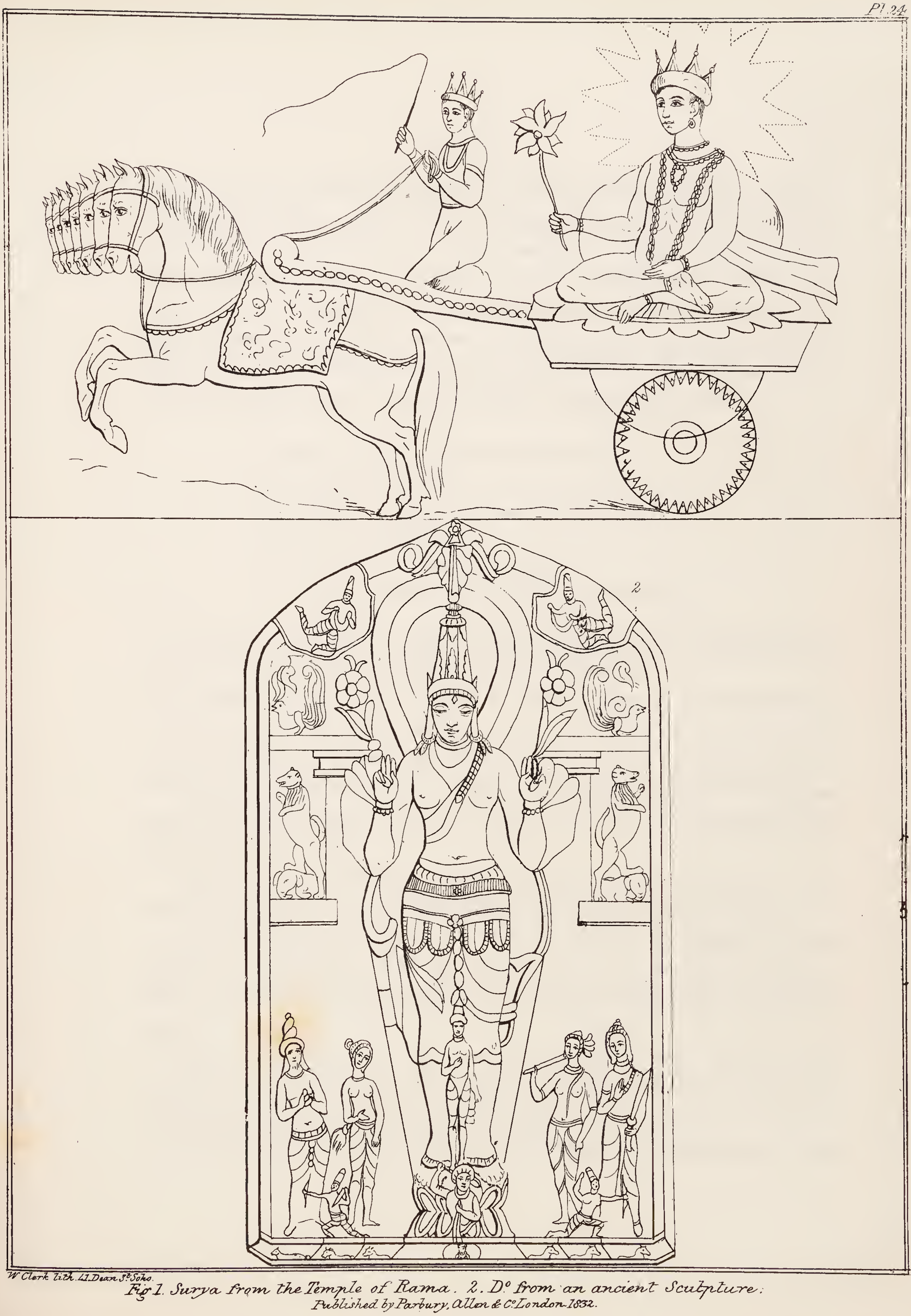
* Arun and Garuda are the sons of Kasyapa and of Vinata.

† Garuda, the sacred bird of Vishnu.

‡ A name of Vishnu.



W Clerk lith. 41 Dean St Soho.

Fig 1. Surya from the Temple of Rama. 2. Do from an ancient Sculpture.

Published by Parbury, Allen & Co London 1832.

sun, and by the Hindus by their three principal deities, Brahma, Vishnu, and Siva, personifications of his attributes, creation, preservation, and destruction. But Surya, as the type also of the deity, is likewise that of his attributes. Thus, in the east, morning, he is Brahma, creation; at noon, Vishnu, preservation; in the west, evening, Siva, destruction. We shall, therefore, have little occasion for surprise at the great veneration in which this deity is held by all classes of the Hindus. Sir William Jones, in his beautiful hymn to Surya, terms him " the lord of the lotus."

" Lord of the lotus, father, friend, and king,
Surya, thy power I sing.
Thy substance Indra, with his heav'nly bands,
Nor sings, nor understands,
Not even the Vedas three to man explain
Thy mystic orb triform, though Brahma tuned the strain."

The mystic orb triform alludes to the omnipotent and incomprehensible power represented by the triple divinity of the Hindus.

The flower of the lotus is said to expand its leaves on the rising of the sun, and to close them when it sets.

The Aswinikumara, the twins of the Hindu zodiac, are called the children of Surya, from Aswini, a form of Parvati in the shape of a mare, into whose nostrils Surya breathed, and thus impregnated her with sun-beams and gave birth to the Aswini.

Surya is, by some writers, called the regent of the south-west. He presides over Adit-war, or Sunday (from *Adit*, the first, and *War*, day.)

Surya has various names. In the *Gayatri* he is called Savitri, as the symbol of the splendour of the supreme ruler, or the creator of the universe. The most important of these names will be noticed in the third part of this work.

Prabha, or brightness, is the consort, or *sacti*, of Surya. She is also Chaya, or shade, which form she assumed in consequence of not being able to endure the intensity of the splendour of her lord.

The Saurias derive their name from the radiance of their deity, "*soor* bright." He is, in his mortal form, the progenitor of the two great Kettrie tribes, the Suryabans and Chandrabans, the descendants of which are termed the children of the Sun.

Although extensively worshipped by all the sects of the Hindus, no temples appear to be exclusively dedicated to Surya; but his images are set up in those of the other deities. In the temple of Viweswara, at Benares, dedicated to Mahadeo, is a splendid image of him, a model of which is in the fine museum of the East-India Company.

In the account of Hanuman is related an impudent attempt of that monkey god to snatch the beams of the rising sun to swallow for his breakfast, which dreadfully frightened Surya. On another occasion, when Lakshman was wounded in the war of Lanka, his friends were directed to pluck four leaves on a distant mountain, *at night*, to effect a cure. Hanuman undertook the task, and immediately leaped into the air to accomplish his object; but Ravan, having engaged Surya in his interest, caused him to rise at midnight, which so incensed Hanuman that he arrested the chariot of the sun, and having tucked the god under his arm and seized the mountain in his hand, returned to Rama's camp, where the medicinal herbs were found to have been obtained in good time to effect a cure.

Fig. 1, plate 24, is from a drawing from a compartment in the temple of Rama, at Ramnaghur. The god of day is here seen in his chariot, drawn by his seven-headed courser. His head is encircled by rays of glory; he is two-armed, and holds in his hand the sacred lotus. Before him is his charioteer and harbinger, Arun, the morn.

Fig. 2 is from a fine specimen of ancient Hindu sculpture, rich in floral ornaments, and possessing much grace and expression in the figures. In the centre is Surya standing on a lotus pedestal, and holding in each hand a richly sculptured lotus sceptre. His *mughut* or cap, ear-rings, dress, and ornaments, are equally rich. Before him stands, also on a pedestal, a handsomely formed female, Prabha or brightness, his consort or *sacti*. At her feet, and in the front of the pedestal, is the legless Arun, holding "the heaven-spun reins" in one hand, and a whip in the other, guiding the seven coursers of the sun, which are represented on the socle. On each side of

Surya are two attendants, those nearest carrying *chawries,* another a sword, and the fourth a cup. At their feet are smaller figures with bows, from which they appear to have just discharged their arrows. In the back ground are the figures, animals, and foliage, usually seen in Hindu sculptures.

CHANDRA, *or* SOMA,

The moon, is described as a male, and is painted young, beautiful, and of dazzling fairness; two-armed, and having in his hands a club and a lotus. He is usually riding on or in a car drawn by an antelope. (See fig. 1, plate 25.) Being a Kettrie, he is of the warrior caste. It is fortunate to be born under this planet, as the individual will possess many friends, together with the high distinctions and enjoyments of life. Soma presides over Somwar, or Monday.

Although Soma or Chandra is here described as a male, he is occasionally represented as Chandri, a female; in which character being visited by Surya, she produced a numerous family, called Pulinda. In the third volume of the *Asiatic Researches,* this sexual change is accounted for by Colonel Wilford, who says, " when the moon is in opposition to the sun, it is the god Chandra, but when in conjunction with it, the goddess Chandri, who is in that state feigned to have produced the Pulindas."

The moon was also worshipped as male and female, Lunus and Luna, by the Egyptians; the men sacrificing to it as Luna, the women as Lunus; and each sex, on these occasions, assuming the dress of the other.

The Hindus have in their zodiac twenty-seven lunar mansions, called Nakshatra, or daily positions of the moon; and as, to perfect the revolutions, some odd hours are required, they have added another not included in the regular chart. These twenty-eight diurnal mansions from the zodiac having been invented by Daksha, are personified as the daughters of that deity, and are the mythological wives of Chandra. In the chart of the lunar mansions they are curiously represented, as a horse's head, a yoni, a razor, an arrow, a wheel, a bedstead, a house, &c. &c. Some make them the daughters of Kasyapa, the brother of Daksha. Sir William Jones has thus described them in the following lines, in his Hymn to Surya:

> " Thou, nectar-beaming moon,
> Regent of dewy night,
> From yon bright roe that in thy bosom sleeps,
> Fawn spotted Sasin* hight;
> Wilt thou desert so soon
> Thy night-flowers pale, whom liquid odour steeps,
> And Oshadi's † transcendant beam,
> Burning in the darkest glade?
> Will no lov'd name thy gentle mind persuade,
> Yet one short hour to shed thy cooling stream?
> But, ah! we court a passing dream;
> Our prayers not Indu ‡ nor Himansu § hears—
> He fades, he disappears;
> E'en Kasyapa's || gay daughters twinkling die,
> And silence loves the sky,
> Till Chatacs twitter from the morning brake,
> And sandal-breathing gales on beds of ether wake."

Chandra, besides Indu and Himansu, has many names: Nishaputi, lord of the night; Mrigranku, he who has a deer in his lap; Kshupakara, he who illumines the night, &c. &c.

MUNGULA.

Although Kartikeya is the leader of the celestial armies, Mungula is the Mars of the Hindus. He is one of the planets, and is of the Kettrie caste. He was produced from the sweat of Siva's brow; and is painted of a red or flame-colour, with four arms, holding in his hands a trident, a club, a lotus, and a spear. (See fig. 2, plate 25.) His *vahan* is a ram. Those who are born under this planet are subject to losses and misfortunes; but it is considered fortunate (it may be presumed to the assailant) to engage in battle

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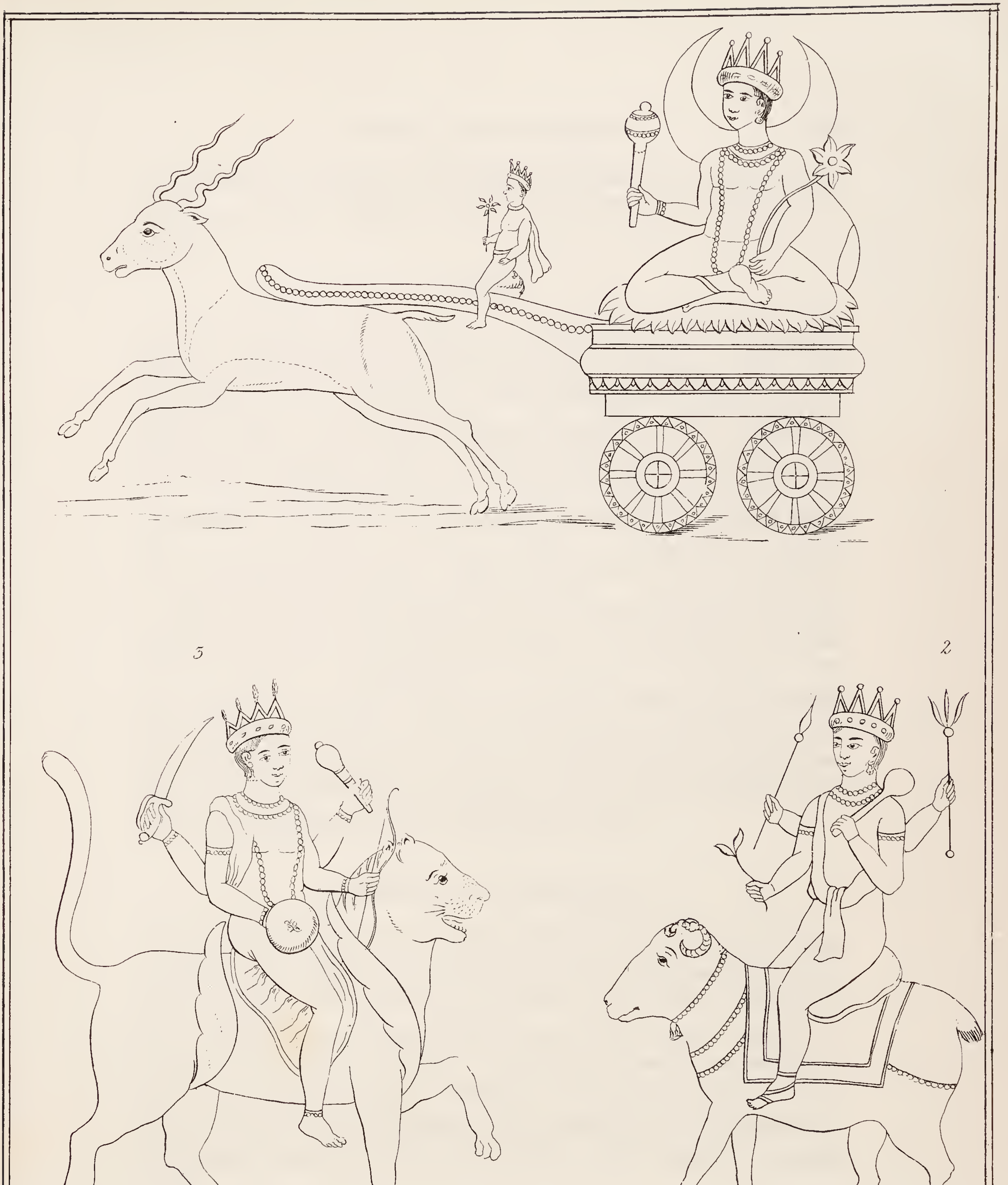
* Sasin, the roe.

† Oshadi, a wife of Chandra.

‡ § Indu, Himansu, names of Chandra.

|| The astronomical wives of Chandra.



W. Clerk. lith' 41 Dean St. Soho.

Fig. 1. Chandra or Soma the Moon. 2. Mungala. 3 Budh

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on Mungulwar, or Tuesday, over which day he presides. Like many other martial personages, Mungula is said to be of a fierce and arbitrary disposition.

BUDH,

The planet Mercury of the Hindus, is the son of Soma or Chandra and Rohini. He is a Kettrie, and the first of the Chandrabans, or lunar race of sovereigns. He is represented as being eloquent and mild, and of a greenish colour. In one of the zodiacs he is seated on a carpet, holding in his hands a sceptre and a lotus: in another, he is riding on an eagle. He is elsewhere described sitting in a car drawn by lions; and by Ward, as mounted on a lion. In one of the compartments of the temple at Ramnaghur he is represented, very appropriately, on a winged lion, holding in three of his hands a scimitar, a club, and a shield. (See fig. 3, plate 25.)

Budh is the god of merchandize and the protector of merchants; he is, therefore, an object of worship by the Bys caste. It is fortunate to be born under this planet. Budh presides over Budhwar, or Wednesday. The bow, according to Colonel Delamaine, is sacred to Budh, being an emblem of his yielding disposition. It was selected by the sage Dunwuntree, and by him presented to that god; saying, " I have this day completed the circle of my knowledge, and he who shall reverence this token of thee, to him shall knowledge be given, and his diseases vanish."

BRISHPUT, *or* VRIHUSPATI,

Is the regent of the planet Jupiter, and the preceptor of the gods, hence called their *guru*. He is the son of Ungira, a son of Brahma, and is of the Brahman caste. He is described of a golden or yellow colour, sitting on a horse, and holding in his hands a stick, a lotus, and his beads. (See fig. 1, plate 26.) The Hindus consider it fortunate to be born under this planet, and are strict in their worship of Brishput. Besides being called *Guru* or the preceptor, he is termed *Gishputu*, the eloquent, &c. &c. Vrihuspatwar, or Thursday, is the day over which he presides. The mango-tree is sacred to him.

SUKRA,

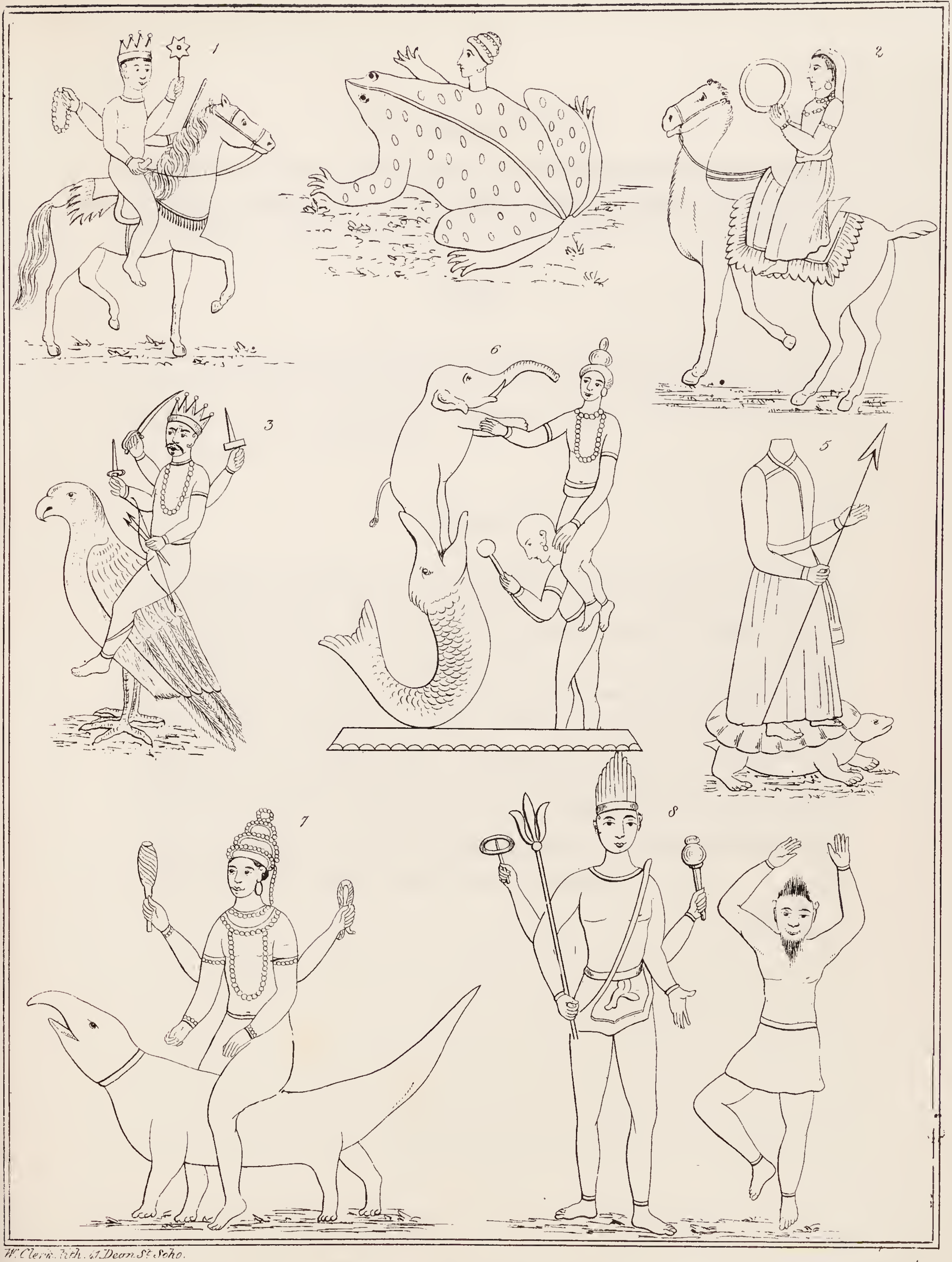
The planet Venus, is a Brahman, the preceptor or *guru* of the *giants* or *ditis,* and is held in great estimation by the Hindus. He is by some called the son, by others the grandson, of Brigu, and is described as variously mounted. In one of the zodiacs he is seated on a camel (see fig. 2, plate 26), with a large ring or hoop in his hands, and having the appearance of a female; in another on an animal resembling a rat. By Colonel Delamaine he is represented on a horse, with a stick, beads, a lotus, and sometimes a bow and arrows in his hands. He is thus represented in my plate from the temple at Ramnaghur. He is of a white complexion, middle-aged, and of an agreeable countenance. A person born under this planet will be gifted with the power of omniscience, and possess the gifts of fortune and the blessings of life, among which are many wives. He presides over Sukerwar, or Friday.

SANI *or* SHUNI,

Is the planet Saturn. He is described of a dark colour, and clothed in black; holding a sword, arrows, and two daggers in his hands. (See fig. 3, plate 26.) His *vahan* is variously represented, being by some called a black vulture or raven, and by others an elephant. He is old, ugly, lame, of an evil disposition, has long hair, nails, and teeth, and is of the Sudra caste. It is unfortunate to be born under this planet, and the ills of life are ascribed to his influence, as he is supposed to be skilled in all kinds of wickedness. In the worship of him numerous ceremonies are in consequence resorted to, to appease him. He presides over the day of the week Saniswar, or Saturday.

RAHU

Is by some called the sun, and by others the grandson of Kasyapa, and is the planet of the ascending node. He is also variously represented on a lion, a flying dragon, an owl, and a tortoise. Fig. 5, plate 26, from a zodiac, shews him on the latter with a spear in his hand. He is worshipped



W. Clerk. lith. 41 Dean St. Soho.

Fig 1. Brishput or Vri huspati. 2. Sukra. 3. Sani. 4. Ketu. 5. Rahu. 6. Unknown. 7. Varuna. 8. Arjun performing Tapyasa.
from Drawings, Temple of Rama &c.

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in misfortune, and to avert the approach of evil spirits, malignant diseases, earthquakes, comets, &c., and especially during an eclipse. He is represented without a head, which is supposed to belong to his other portion.

KETU,

The planet of the descending node, also variously described; by some sitting on a vulture; and by others, as a head on the back of a frog. (See fig. 4, plate 26.) For further particulars of Rahu and Ketu refer to a preceding account of Kartikeya.

VARUNA

Is the god of the waters, the Indian Neptune, and the regent of the west division of the earth. He is represented as a white man, four-armed, riding on a sea animal, with a rope called *pashu* in one of his hands, and a club in another. He is worshipped daily, as one of the regents of the earth; and also, according to Mr. Ward, by those who farm the lakes in Bengal, before they go out a fishing. And in times of drought, people repeat his name to obtain rain. His heaven, formed by Viswakarma, is eight hundred miles in circumference, in which he and his queen, Varuni, are seated on a throne of diamonds, attended by Samudra, Gunga, &c. &c.

Fig. 7, plate 26, from the temple at Ramnaghur, represents him on the the *mukara*, or sea animal, armed as above described.

CHAPTER X.

O'm!—The Vedas.—The Brahmans.—The Poita or Zenaar.—Temples.

O'M!

A MYSTICK syllable, signifying the supreme god of gods, which the Hindus, from its awful and sacred meaning, hesitate to pronounce aloud; and, in doing so, place one of their hands before their mouths. "A Brahman beginning or ending a lecture of the Veda (or the recital of any holy strain) must always pronounce, *to himself*, the syllable O'M; for unless that syllable precede, his learning will slip away from him; and unless it follow, nothing will be long retained. It is prefixed to the several names of worlds, denoting that the seven worlds are manifestations of the power signified by that syllable." "All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passeth not away, says Menu, is declared to be the syllable *O'm*, thus called *Aschara*, since it is the symbol of God, the Lord of created beings.*

From various passages in the *Asiatic Researches*, principally by Mr. Colebrooke, as well as other authorities, it may be collected, that this sacred monosyllable, spelt *O'm*, is pronounced *A,O,M*, or *A,U,M*, signifying Brahm, the supreme being, under his three great attributes of the Creator, the Preserver, and the Destroyer; the letters standing, in succession, for the attributes as they are here described.

The *gayatri*, called by Sir William Jones the mother of the Vedas, and in another place the holiest text of the Vedas, is expressed by the triliteral monosyllable AUM, and means, if I understand it correctly, that divine light of knowledge dispersed by the Almighty, the sun of righteousness, to illumine the minds of created beings. Sir William Jones thus translates it: "Let us adore the supremacy of that divine sun, the godhead who illumines all, delights all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat." And in another place he defines that divine sun as "not the visible material sun, but that divine and incomparably greater light, which illumines all, delights all, from whom all proceeds, to which all must return, and which can alone irradiate not our visual organs merely, but our souls and our intellects." Mr. Colebrooke again explains it: "On that effulgent power which is Brahm himself, and is called the light of the radiant sun, do I meditate, governed by the mysterious light which resides within me for the purpose of thought. I myself am an irradiated manifestation of the supreme Brahm."

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* Asiatic Researches, Vol v.

These brief extracts may explain as well as volumes, that the fundamental principles of the Hindu religion were those of pure monotheism; the worship of one supreme and only god. Under what circumstances the attributes of that Almighty Being became divided and appropriated to the Hindu Triad, or that the visible, instead of the divine invisible sun became an object of worship, we are left in utter darkness. The one was the hallowed fundamental creed; the other is, unfortunately, the perverted popular practice of the Hindus.

THE VEDAS.

The Vedas are the earliest sacred writings of the Hindus. The first four, called the immortal *Vedas*, are the *Rig* or *Rish Veda*, the *Yajar* or *Yajush Veda*, the *Sama* or *Saman Veda*, and the *Atharva* or *Atharvana Veda*. They comprise various sections, which are again divided and subdivided, under the distinctions of *Mantras*, *Brahmana*, *Itahasa*, *Purana*, *Upanishad*, &c. They were reduced to order by Vyasa, and prescribed the moral and religious duties of mankind.

Much has been adduced on these heads by writers whose opinions appear to have differed very widely from each other. The following scattered observations, from the pen of Mr. Colebrooke, in the *Asiatic Researches,* will explain in the most simple, clear, and connected light, in which I have been able to discover them, these fundamental principles of the Hindu religion. It is to be observed, that many of the Hindu scriptures are suspected not to have formed parts of the original *Veda.*

" It is well known that the original *Veda* is believed by the Hindus to have been revealed by Brahma, and to have been preserved by tradition, until it was arranged in its present form by a sage, who thence obtained the surname of Vyasa, or Vedavyasa; that is, compiler of the Vedas. He distributed the Hindu scriptures in the four parts before mentioned.

" According to the received notions of the Hindus themselves, it appears that the *Rich*, *Yajush*, and *Saman*, are the three principal portions of the *Veda;* that the *Atharvana* is commonly admitted as a fourth; and that divers mythological poems, entitled *Itahasa* and *Puranas,* are reckoned a supplement to the scripture, and, as such, constitute a fifth *Veda.*

" The true reason why the three first *Vedas* are often mentioned without any notice of the fourth, must be sought not in their different origin and antiquity, but in the difference of their use and purport. Prayers employed at solemn rites, called *Vajnyas,* have been placed in the three principal *Vedas.* Those which are in prose are named *Yajush;* such as are in metre are denominated *Rich;* and some, which are intended to be chaunted, are called *Saman.* But the *Atharvana,* not being used at the religious ceremonies above mentioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other *Vedas.*

" Vyasa having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several *Vedas* to as many disciples, who, with their scholars in progression becoming teachers, their schools of scriptural knowledge at length amounted to eleven hundred.

" From this great being (God) were respired the *Rigveda,* the *Yajurveda,* the *Samaveda,* and the *Atharvan* and *Angiras,* the *Itahasa* and *Purana,* the sciences and *upanishads,* the verses and aphorisms, the expositions and illustrations: all these were breathed forth by him.

" Each *Veda* consists of two parts, denominated the *Mantras* and the *Brahmanas,* or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one *Veda,* is entitled its *Sanhita.* Every other portion of Indian scripture is included under the general head of Divinity (*Brahmana*).

" There are four sorts of prayers (*Mantra*), and eight kinds of precepts (*Brahmana*). The *Itahasa* designates such passages in the second part of the *Vedas* entitled *Brahmana,* as relate a story; the *Purana** intends those which relate to the creation and similar topics. Sciences are meant of religious worship; verses are memorial lines; aphorisms are short sentences in a concise style; expositions interpret such sentences and elucidate the meaning of the prayers. *Upanishad* means divine science, or the knowledge of God, and is equally applicable to theology itself, and to a book in which this science is taught.

" The *Rishi,* or saint of a *Mantra,* is he by whom it is spoken, or the inspired, or supposed inspired writer; the *Devata* is the deity to whom it is addressed. These *Devatas,* or deities, would, upon a cursory view, appear to be numerous; but it is observed that they are resolvable into three *Devatas,* and ultimately into one God. " The deities are only three, whose places are the earth, the intermediate region, and heaven, *viz.* fire, air, and the sun; and (*Prajapati*) the lord of creatures is the deity of them collectively. The syllable *O'm* intends every deity: it belongs to (*Paramesthi*) him who dwells in the supreme abode; it appertains to (Brahm) the vast one; to (Deva) God; to (Ad'hyátma) the superintending soul. Other deities belonging to these several regions are portions of the (three) gods; for they are variously named and described, according to their different operations; but, in fact, there is only one deity, the great soul (*Mahamátmá*). He is called the sun, for he is the soul of all beings."

This article, with the preceding one, will shew that the Hindu scriptures recognised but one God, though they now admit the worship of him through intermediate objects, which are considered as his attributes, or manifestations of his power. That many interpolations and alterations have been made by the Brahmans in the original *Vedas,* which have detracted much from their sacredness and purity, there can be little question; and it may be imagined that those interpolations have introduced, among other things, the many intermediate objects of worship which are now reverenced by the Hindus.

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* There are two descriptions of Puranas. See that article in the third part of this volume.

THE BRAHMANS.

The Brahmans are the first and most distinguished race of the Hindus, mythologically described to have sprung from the head of Brahma; as the *Kettries, Vaisyas,* and *Sudras* did from his arms, thighs, and feet. They had, in consequence, the charge of the *Vedas* assigned to them; and from them only (except as Mr. Ward affirms, among the *Yogus,* mostly weavers, the *Chundalus,* and the basket-makers, who have priests of their own castes) can the sacerdotal office be at any time filled; and their influence in that character is almost unbounded. In the sacred writings they are styled divine; and the killing, or entertaining an idea of killing, one of them is so great a crime, that Menu says, "no greater can be known on earth." A few brief sentences from the institutes of that lawgiver will, however, best shew the veneration in which the Brahmans are held.

"Since the Brahman sprang from the most excellent part, since he was the first born, and since he possesses the *Veda,* he is by right the chief of this whole creation.

"Of created things, the most excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the sacerdotal class.

"Brahmans should be preeminent in learning, virtue, and justice.

"When a Brahman springs to light, he is born above the world, the chief of all creatures, assigned to guard the treasury of duties, religious and civil.

"Whatever exists in the universe is in effect, though not in form, the wealth of a Brahman, since the Brahman is entitled to it by primogeniture and eminence of birth.

"The Brahman eats but his own food, wears but his own apparel, and bestows but his own in alms; through the benevolence of the Brahman, indeed, all mortals enjoy life."

A variety of punishments (some of which are shewn in plate 28), are apportioned to those who assault, or in any way injure a Brahman: it is accordingly further said:

"Let not a king, though in the greatest distress for money, provoke a Brahman by taking his property.

"What prince could gain wealth by oppressing those who, if angry, could frame other worlds and regents of worlds; could give being to new gods and mortals?

"A Brahman, whether learned or ignorant, is a powerful divinity," &c. &c.

"Though Brahmans employ themselves in all sorts of mean occupations, they must invariably be honoured; for they are transcendently divine.

"A king must not slay a Brahman though convicted of all possible crimes; but may banish him, with his body unhurt, and his property secure.

"If a twice-born * man assault a Brahman, he is *to be whirled about in hell for a century.*"

These institutes, as well as other sacred writings of the Hindus, furnish abundant proofs of the profound veneration in which the Brahmans, especially those of the sacerdotal order, are held; but the few which I have quoted will be sufficient to give an ample idea of them. I need, therefore, only add, that Brahmans, their wives and daughters (till they are eight years of age), are objects of worship. "The *guru* (or spiritual guide)," says Mr. Ward, "is literally a god. Whenever he approaches, the disciple prostrates himself in the dust before him, and never sits in his presence without leave. He drinks the water with which he has washed the feet of his *guru*, and relies entirely on his blessing for final happiness."

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* A twice-born man must be of the *Brahman*, *Kettrie*, or *Vaisya* classes. He becomes twice-born on receiving the sacred thread, *poita* or *zennar*. (See *Poita* or *Zennar*.) The *Sudras* have no second birth, and do not wear the thread.

Every Brahman may perform the ceremonies of his religion, and may become an officiating priest, if he is acquainted with the different formulas of worship. The four principal orders of priests are the *Acharyas,* who teach and read the Veda; the *Sudushyus,* who regulate the ceremonies of worship; the *Brumhas,* who sit near the fire at a burnt offering, and supply it with wood; and the *Hota,* who throws the clarified butter on the fire in the burnt offering. In sacrifices of animals the *Hota* is also the sacrificial priest.

There are various orders of Brahmans, the chief of which are the *Kulenas,* the *Vangshujas,* and the *Shrotujas,* the *Rarhees,* and the *Vordikas,* &c. &c. The divisions and subdivisions of the different castes are also numerous. The *Sudras* are said to have nearly fifty. Purity of caste is held of the highest consequence among the Hindus. Loss of caste may be caused by various means. It can be regained only by atonement and fasting on the part of the offender, together, as will be presently instanced, with a liberal expenditure in presents and feasting towards the Brahman priests: fifty and even one hundred thousand rupees have been known to have been expended on such occasions.

The *Kulena* or *Culena* Brahmans are a superior order, to whom the seat of honour is, on all occasions, yielded. A *Kulena* may marry his son to a daughter of a Brahman of a lower class, but can only marry his daughters to those of his own order. It was formerly (and still is to a less extent) considered a distinguished honour to unite a daughter to a *Kulena,* who on such occasions receives large presents from the father of the bride. Many *Kulenas* have, in consequence, a number of wives; sometimes marrying into thirty, fifty, and even a hundred families, in various parts of Hindustan. With each of these wives the *Kulena* receives a portion; and also, as he leaves them after marriage with their parents, a handsome present when he may, occasionally, condescend to visit them. Sometimes he never sees them after the marriage ceremony, and sometimes visits them once in three or four years; but does not always, in doing so, cohabit with them, as he dreads having a female offspring, whom he can only marry to a *Kulena;* which, as these Brahmans receive, as before observed, large portions from those of inferior orders, is commonly a matter of some difficulty. The evils arising from these circumstances, and the neglect of the married females, are manifold. Profligacy, adultery, and a consequent destruction of unborn children, are of common occurrence among the Kulenas.

"The Brahman," says the Abbé Dubois, who, probably, knew the Hindus better than any European, "lives but for himself. Bred in the belief that the whole world is his debtor, and that he himself is called upon for no return, he conducts himself in every circumstance of his life with the most absolute selfishness. The feelings of commiseration and pity, as far as respects the sufferings of others, never enter into his heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another caste, and will not stir to help him to a drop of water, though it were to save his life. There is no country on earth in which the sanction of an oath is less respected, and particularly amongst the Brahmans. That high caste is not ashamed to encourage falsehood, and even perjury, under certain circumstances, and to justify them openly; as vices, no doubt, when used for ordinary purposes, but as virtuous in the highest degree, when employed for the advantage of the caste."

Of the *Kurradee* Brahmans the following is related in the *Transactions of the Bombay Literary Society,* from the pen of Sir John Malcolm: "As connected with the *Dusrahs,* by the festival being the period at which they were celebrated, I cannot refrain from mentioning the horrid human sacrifices (now, I hope, no longer in existence) formerly offered by the *Kurradee* Brahmans to the *sactis* at the close of this feast. I had often heard this sect accused of having made human sacrifices, and I asked my Brahman friend if it was true. 'There is,' said he, 'not the slightest doubt of it; and still more horrible, sometimes the victim is nearly connected with the person by whom he is sacrificed to the infernal and sanguinary gods. These sacrifices,' continued he, 'were often made at Poonah, till put an end to by Balajee Badjerow.' He promised to note down for me all the particulars he knew; and I was soon presented with an account, of which the following is a literal translation:—

" 'The tribe of Brahmans called *Kurradee* had formerly a horrid custom of annually sacrificing to their deities (*sactis*) a young Brahman. The *sacti* is supposed to delight in human blood, and is represented with three fiery eyes, and covered with red flowers. This goddess holds in one hand a sword, and in the other a battle-axe. The prayers of her votaries are directed to her during the first nine days of the *Dusrah* feast; and on the evening of the tenth day a grand repast is prepared, to which the whole family is invited. An intoxicating drug is contrived to be mixed with the food of the intended victim, who is often a stranger whom the master of the house has for several months, perhaps years, treated with the greatest kindness and attention; and sometimes, to lull suspicion, gives him his daughter in marriage. As soon as the poisonous and intoxicating drug operates, the master of the house, unattended, takes the devoted person into the temple, leads him three times round the altar, and on his prostrating himself before it takes this opportunity of cutting his throat. He collects with the greatest care the blood in a small bowl, which he first applies to the lips of this ferocious goddess, and then sprinkles it over her body; and a hole having been dug at the feet of the idol for the corpse, he deposits it with great care to prevent discovery. After the perpetration of this horrid act, the *Kurradee* Brahman returns to his family, and spends the night in mirth and revelry, convinced that by this praiseworthy act he has propitiated the favour of his bloodthirsty deity for twelve years. On the morning of the following day the corpse is taken from the hole in which it had been thrown, and the idol is deposited till the next *Dusrah*, when a similar sacrifice is made.'

"The discontinuance of this horrid custom, however, of late years, is said principally to have arisen from the following circumstance. At Poonah a young and handsome Carnatic Brahman, fatigued with travel, and oppressed by the scorching heat of the sun, sat himself down in the verandah of a rich Brahman, who chanced to be of the *Kurradee* sect. The Brahman shortly after passing by, and perceiving that the youth was a stranger, kindly invited him to his house, and requested him to remain till perfectly recovered from the fatigues of his journey. The unsuspecting Brahman youth readily accepted this apparently kind invitation, and was for several days treated with so much attention and kindness that he shewed no inclination to depart. He had seen also the *Kurradee* Brahman's beautiful daughter, and conceived for her a violent attachment. Before a month had elapsed he asked and obtained her in marriage. They lived happily together till the time of the *Dussarah's* arrival, when the deceitful old Brahman, according to his original intention, determined to sacrifice his son-in-law to the goddess of his sect. Accordingly, on the tenth day of the feast he mixed an intoxicating poisonous drug in his victuals, not, however, unperceived by his daughter. She being passionately fond of her husband, contrived, unobserved, to exchange the dish with that of her brother, who in a short time became senseless. The unlucky father seeing the hapless state of his son, and despairing of his recovery, carried him to the temple, and with his own hands put him to death. This being perceived by the young Brahman, he asked his wife the meaning of so shocking and unnatural an action. She replied by informing him of his recent danger, and the particulars of the whole affair. Alarmed for his own safety, and desirous that justice should be inflicted on the cruel Brahman, he effected his escape, and repairing to the Peishwa, fell at his feet and related the whole affair. Orders were instantly given to seize every *Kurradee* Brahman in the city of Poonah, and particularly the infamous perpetrator of the horrible deed. He was, with a number of others similarly convicted, put to death; and all the sect were expelled the city, and strict injunctions laid on the inhabitants, to have, in future, as little connection with them as possible. By this well-timed severity (says my authority) Balajee Badjerow effectually prevented the recurrence of similar crimes, and the *Kurradee* Brahmans now content themselves with sacrificing a sheep or buffalo."

To the inviolability of a Brahman, and to the sin which is attached to causing the death of one, in any way, may, according to Sir William Jones, be traced "the practice called *dherna*, which was formerly familiar at Benares, and may be translated *caption* or *arrest*. It is used by the Brahmans to gain a point which cannot be accomplished by any other means; and the process is as follows:—The Brahman who adopts this expedient for the purpose mentioned, proceeds to the door or house of the person against whom it is directed, or wherever he may most conveniently intercept him. He there sits down in *dherna*, with poison or a poignard, or some other instrument of suicide in his hand, and threatening to use it if his adversary should attempt to molest or pass him, he thus completely arrests him. In this situation the Brahman fasts; and by the rigor of the etiquette, which is rarely infringed, the unfortunate object of his arrest ought also to fast; and thus they both remain until the institutor of the *dherna* obtains satisfaction. In this, as he seldom makes the attempt without resolution to persevere, he rarely fails; for if the party thus arrested were to suffer the Brahman sitting in *dherna* to perish by hunger, the sin would for ever be upon his head. This practice has been less frequent of late years, but the interference of our courts have often proved insufficient to check it; as it has been deemed in general most prudent to avoid for this purpose the use of coercion, from an apprehension that the first appearance of it might drive the sitter in *dherna* to suicide. The discredit of the act would not only fall upon the officers of justice, but upon the government itself.

" The practice of sitting in *dherna* is not confined to male Brahmans only, which the following instance will at once prove and exemplify: Beenoo Bhai, the widow of a man of the Brahminical tribe, had a litigation with her brother-in-law, Balkishen, which was tried by arbitration; and the trial and sentence were revised by the court of justice at Benares, and again in appeal. The suit of Beenoo involved a claim of property and a consideration of caste, which her antagonist declared she had forfeited. The decision was favourable to her, but not to the extent of her wishes, and she resolved therefore to procure by the expedient of the *dherna*, as above explained, what neither the award of arbitration nor the judicial decision had granted. In conformity to this resolution, Beenoo sat down in *dherna* on Balkishen; and he, after a perseverance of several days, apprehensive of her death, repaired with her to a Hindu temple in Benares, where they both continued to fast some time longer. Thirteen days had elapsed from the commencement of Balkishen's arrest, when he yielded the contest, by entering into a conditional agreement with Beenoo, that if she would establish the validity of her caste, and in proof thereof prevail on some creditable members of her own tribe to partake with her of an entertainment of her providing, he would not only defray the expense of it, but would also discharge her debts. The conditions were accepted by Beenoo, who fulfilled her part of the obligation; and her antagonist, without hesitation, defrayed the charges of the entertainment. But the non-performance of his engagement to discharge her debts induced Beenoo Bhai to institute a suit against him; and the practice of the *dherna,* with the proofs of it, were thus brought forward to official notice. It is not unworthy of remark, that some of the *pandits,* on being consulted, admitted the validity of an obligation extorted by *dherna,* provided the obligation were to obtain a just cause or right, wickedly withheld by the other party, but not otherwise. Others again rejected the validity of an engagement so extorted, unless it should be subsequently confirmed by the writer, either in whole or in part, after the removal of the coercion upon him."

Sir William Jones, on farther information, added: "Any one who sits in *dherna* on another's door or in his house, for the realization of a debt, or for other purpose, takes with him some weapon or poison and sits down; he does not eat himself, nor allow the party against whom he is sitting, or his family to eat; nor does he allow any person ingress into that person's house, nor egress from it; and addressing himself in terms of the strongest oaths to the people of the house, he says, 'If any of those of your house shall eat victuals, or go into your house, or go out of it, I shall either wound myself with this weapon or swallow this poison;' and it does sometimes happen that both these events take place, and that he who sits in *dherna* does not remove from it without the entreaty of those on whom he is sitting, or the order of the hakim."

The following instance is of late occurrence. "Mohun Panreh, an inhabitant of a district in the province of Benares, sat down in *dherna* before the house of some Rajpoots, for the purpose of obtaining the payment of *birt,* or a charitable subsistence, to which he had a claim, and in that situation poisoned himself. Some of the relations of the deceased retained his corpse for two days before the house of the Rajpoots; who thus were compelled to forego taking sustenance, in order to induce them to settle the *birt* on the heir of the deceased Brahman."

The celebrated Scindiah was not exempt from this mortifying ceremony. Two of his chiefs once sat down in *dherna* with drawn swords, &c. to obtain from him arrears of pay due to their troops, who were reduced to the utmost distress. He contrived, however, to remove them by promises from the entrance of his tent, and then surrounded them with two batallions of his troops and artillery, and compelled them to quit the camp.

Another practice, of a very singular and cruel nature, is called erecting a *koor*. This term is explained to mean a circular pile of wood which is prepared ready for conflagration. Upon this, sometimes a cow, and sometimes an old woman, is placed by the constructors of the pile, and the whole is consumed together. The object of this practice is to intimidate the officers of government, or others, from importunate demands, as the effect of the sacrifice is supposed to involve in great sin the person whose conduct forces the constructor of the *koor* to this expedient. An instance of this practice is thus described. "Three Brahmans had erected a *koor*, upon which an old woman had suffered herself to be placed. The object of temporary intimidation was fully attained by it, and the timely interposition of authority prevented the completion of the sacrifice. It cannot be uninteresting to know the cause which urged the three Brahmans to this desperate and cruel resource. Their own explanation is summarily this: That they held lands in partnership with others, but that the public assessment was unequally imposed upon them, as their partners paid less, whilst they were charged with more than their due proportion; they therefore refused to discharge any part of the revenues whatever, and erected a *koor*, to intimidate the government's officers from making any demands upon them. Their sole object, as they explicitly declared, was to obtain an equal distribution of the public assessment between themselves and their partners. A woman, nearly blind from age, had in this instance been placed upon the *koor*: she was summoned to appear before the English superintendant of the province, but absolutely refused to attend him, declaring that she would throw herself into the first well rather than submit. The summons was not enforced."

Having described the highest caste or tribe of the Hindus, I proceed to notice that of the lowest, as related by the intelligent Abbé Dubois; who, flying from the atrocities of the French revolution, sought refuge in India, where he became a missionary, and in the performance of his religious functions, lived in intimate communication with the natives during a period of seventeen years, conforming to their manners and prejudices, their dress, and their mode of living, as far as he with propriety could. This respectable authority has stated that "The distance and aversion which the other castes, and the Brahmans in particular, manifest for the *Pariahs*, are carried so far, that in many places their very approach is sufficient to pollute the whole neighbourhood. They are not permitted to enter the street where the Brahmans live: if they venture to transgress, those superior beings would have the right, not to assault them themselves, because it would be pollution to touch them even with the end of a long pole, but they would be entitled to give them a sound beating by the hands of others, or even to make an end of them, which has often happened by the orders of the native princes, without dispute or inquiry. Any person who, from whatever accident, has eaten with *Pariahs*, or of food provided by them, or even drank of the water which they have drawn, or which was contained in earthen vessels which they have handled, any one who has set his foot in their houses or permitted them to enter his own, would be proscribed without pity from his caste, and would never be restored without a number of troublesome ceremonies and great expense. The *Pariahs* are considered to be far beneath the beasts who traverse their forests, and equally share the dominion in them. It is not permitted to them to erect a house, but only a sort of shed, supported on four bamboos and open on all sides. It shelters them from the rain, but not from the injuries of the weather. They dare not walk on the common road, as their steps would defile it. When they see any person coming at a distance, they must give him notice by a loud cry, and make a great circuit to let him pass."

Witches, charms, and amulets, obtain extensive credit in some of the provinces of Hindustan. Instead, however, of the former appearing, as in Scotland, on the blasted heaths, or, as in ancient times in England, bestriding a broom-stick and decently dressed, in the cavalier hat and cloak of scarlet dye, they are generally discovered dancing naked at midnight, with a broom tied round their waists, either near the house of a sick person or on the outside of a village.

To ascertain with a greater degree of certainty the persons guilty of practising witchcraft, the three following modes are adopted :

First. Branches of the *saul* tree, marked with the names of all the females in the village, whether married or unmarried, who have attained the age of twelve years, are planted in the water in the morning, for the space of four hours and a half, and the withering of any of these branches is proof of witchcraft against the person whose name is annexed to it.

Secondly. Small portions of rice enveloped in cloths, marked as above, are placed in a nest of white ants. The consumption of the rice in any of the bags establishes sorcery against the woman whose name it bears.

Thirdly. Lamps are lighted at night, water is placed in cups made of leaves, and mustard-seed and oil is poured, drop by drop, into the water, whilst the name of each woman in the village is pronounced. The appearance of the shadow of any woman on the water during this ceremony, proves her a witch.

In accordance with the policy of the ancient Brahmans to keep the Hindus detached from all communication with other nations, the higher castes of them are prohibited from crossing the river Attock (the name given to the Indus after its junction with that river); but they contrive to avoid the prohibition by passing the stream above the point where the waters unite; or allege, as the channel of the Indus is understood to have formerly ran farther to the westward, that they may cross it without scruple, as its true bed is not now defined. This, however, is not at all times to be done with impunity, when the priests discover that the offending parties are rich, as the following statement will shew.

“ When the unfortunate Raghu Nath Raya, or Ragoba, sent two Brahmans as ambassadors to England, they went by sea as far as Suez, but they came back by the way of Persia, and of course crossed the Indus. On their return they were treated as outcasts, because they conceived it hardly possible for them to travel through countries inhabited by *Mlec'h'has*, or impure tribes, and live according to the rules laid down in the sacred books. It was also alleged that they had crossed the Attaca or Attock. Numerous meetings were held in consequence of this, and learned Brahmans were convened from all parts. The influence and authority of Raghu Nath Raya could not save his ambassadors. However, the holy assembly decreed, that in consideration of their universal good character, and of the motives of their travelling to distant countries, which was solely to promote the good of their country, they might be regenerated, and have the sacerdotal ordination renewed. For the purpose of regeneration, it is directed to make an image of pure gold, of the female power of nature, in the shape either of a woman or of a cow. In this statue the person to be regenerated is enclosed and dragged through the usual channel. As a statue of pure gold and of proper dimensions would be too expensive, it is sufficient to make an image of the sacred *yoni*, through which the person to be regenerated is to pass. Raghu Nath Raya had one made of pure gold and of proper dimensions: his ambassadors were regenerated, and the usual ceremonies of ordination having been performed, and immense presents bestowed on the Brahmans, they were readmitted to the communion of the faithful."*

The five great sacraments of the Brahmans are, the study of the Veda; the sacraments of the manes; of deities; of spirits; and the hospitable reception of guests.

The rites and ceremonies used on these occasions are numerous. On rising from his sleep, a Brahman must clean his teeth with the twig of the ramiferous fig-tree, repeating to himself at the same time a prayer; or on certain days must rinse his mouth twelve times with water. He must then proceed to perform his ablutions, which are accompanied by various prayers and ceremonies. Having finished these, he puts on his mantle after washing it, and sits down to worship the rising sun. During this worship he occasionally sips water, and touches with his wet hand different parts of his body: but if he happen to sneeze or spit, he must not sip water till he has first touched the tip of his right ear. He next meditates the holiest of texts (the *gayatri*) during three suppressions of the breath, which is thus performed. Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then closing that nostril likewise with his thumb, holds his breath while he meditates the text: he then raises both fingers off the left nostril, and emits the breath he had suppressed: he next inhales water through each nostril as an internal ablution to wash away sins. Again he worships the sun, standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form, repeating prayers, in allusion, says Mr. Colebrooke (from whose copious essays on the religious ceremonies of the Hindus I have abstracted this matter), to the seven rays of the sun, four of which are supposed to point towards the four quarters, one upwards, one downwards; and the seventh, which is centrical, is the most excellent of all. An oblation, called *argha*, is offered, consisting of *tila*,* flowers, barley, water, and red sanders wood, in a clean copper vessel made in the shape of a boat. (See fig. 5, plate 32.) This the priest places on his head, and presents it with a text, expressive that the sun is the manifestation of the supreme being, present every where, produced every where, and pervading every place and thing. The oblation over, the sun is again worshipped with another prayer. Bathing at noon and in the evening is also enjoined, which may be done with water drawn from a well, a fountain, or a bason of a cataract: but water that lies above ground should be preferred; as should a stream to stagnant water; a river to a brook; a holy stream before a vulgar river; and, above all, the water of the Ganges. Preparatory to any act of religion, ablutions should be performed: but ablution does not, in all cases, consist of the use of water. The body may be purified by ashes, by dust raised by the treading of cows, from wind or air, standing in the rain during day-light, &c. &c.

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* Asiatic Researches, vol. vi.

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* Sesamum. Various other articles are also used in Pujah. *Cusa* grass, sugar-cane, &c. &c.; and to the vindictive deities, human beings (now, it is to be hoped, not practised), beasts, birds, fishes, spirituous and fermented liquors, warlike instruments, &c. &c. Forms are prescribed for offering up the blood of the victims, which must be in vessels of peculiar shapes and compositions. See farther particulars in the account of the goddess Kali.

The sacrament of deities consists in oblations to fire, with prayers and offerings, which vary according to the divinity worshipped.

In consecrating the fire and hallowing the sacrificial instruments many ceremonies are practised; after these the priest takes a lighted ember out of a covered vessel which contains the fire, and throws it away, saying, "I dismiss far away carnivorous fire: may it go to the realm of Yama bearing sin (hence)!" He then places the fire before him, adding "earth! sky! heaven! this other (harmless) fire alone remains here." He then names the fire according to the purpose for which it is prepared, burning at the same moment a small log of wood smeared with *ghee.** Numerous ceremonies follow, with prayers and oblations of *cusa* grass, &c. &c.

The sacrament of the manes is also accompanied by numerous ceremonies. The corpse of the deceased is washed, perfumed, and decked with wreaths of flowers, and gold, gems, &c. put into its mouth, nostrils, ears, and eyes. A perfumed cloth is then thrown over it, and it is carried to a holy place in a forest, or near water, accompanied by fire and food. The corpse of a Sudra is conveyed out of a town through the southern gate; that of a Brahman through the western; of a Ketrie through the northern; and of a Vaisya through the eastern. The funeral procession, in passing to its destination, must make a circuit to avoid any inhabited place. On reaching the spot, the relations must first bathe, and then prepare the funeral pile: having done which, they again bathe. These proceedings are attended, like the rest of the Hindu rites, by prayers, &c.

The ceremonies occasionally vary, according to the person whose funeral obsequies may be performed. After the body has been burnt, oblations of water, &c., are offered; the relations of the deceased then change their clothes, and, sitting down, utter the following or other moral sentences.

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* *Ghee,* clarified butter.

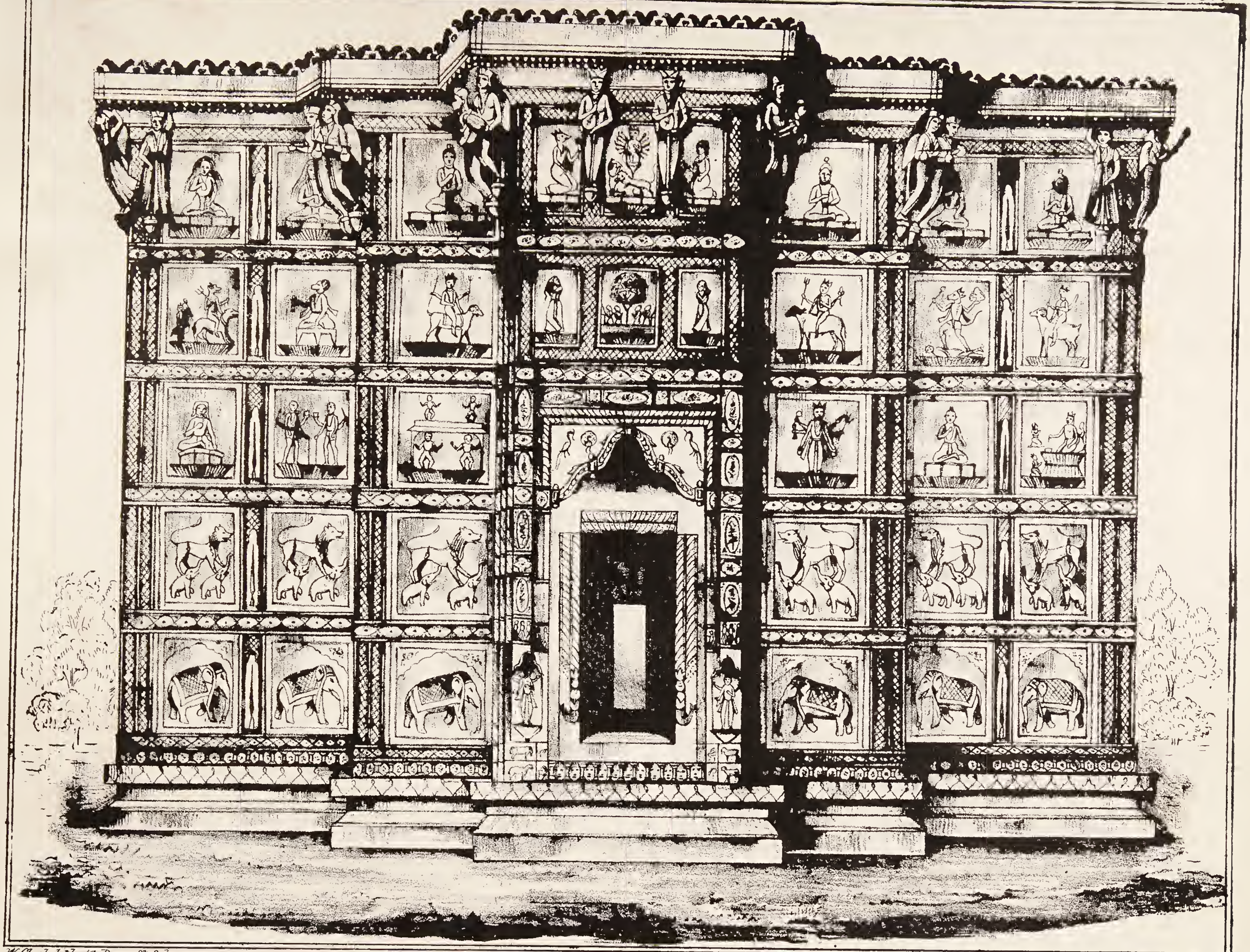
" Foolish is he who seeks permanence in the human state; unsolid, like the stem of the plantain tree; transient, like the foam of the sea. All that is low must finally perish; all that is elevated must fall; all compound bodies must end in dissolution; and life is concluded with death."

The other funeral ceremonies, as well as those of marriage, and the duties attendant upon hospitality (which are peremptorily enjoined towards strangers, especially Brahmans), are very numerous and diversified. The inquisitive reader will find them detailed in the seventh volume of the *Asiatic Researches*.

POITA *or* ZENNAAR.

Various ceremonies are attendant upon Hindu boys between infancy and the age of eight years. After that age, and before a boy is fifteen, it is imperative upon him to receive the *poita*, *zennaar*, or sacred thread, which after a variety of preliminary ceremonies is thus performed. " The priest first offers a burnt sacrifice, and worships the *salagrama*, repeating a number of prayers. The boy's white garments are then taken off, and he is dressed in red, and a cloth is brought over his head, that no Sudra may see his face: after which he takes in his right-hand a branch of the *vilwa*, and a piece of cloth in the form of a pocket, and places the branch on his shoulder. A *poita* of three threads, made of the fibres of the *suru*, to which a piece of deer's skin is fastened, is suspended from the boy's left shoulder, falling under his right arm, during the reading of the incantations." The father of the boy then repeats certain formulas, and pronounces three times, in a low voice, from the Gayitree, " Let us meditate on the adorable light of the divine Ruler (Savitri): may it guide our intellect." After this the *suru poita* is taken off, and the real *poita*, or sacred thread, put on. During this ceremony the father repeats certain formulas; the *suru poita* is fastened to the *vilwa* staff, shoes are put on the boy's feet, and an umbrella in his hand. He then solicits alms from his parents and the company present, who give more or less according to their means. Various other ceremonies then follow, which are succeeded by the service called *sandhya*:

Pl. 27.



W. Clerk. Lith. 41. Dean St. Soho.

Part of the South Front of the Temple of Rama at Ramnaghur.

Published by Parbury, Allen & Co. London 1832.

at the close of which the boy eats of the rice which has been offered in the burnt sacrifice, and thus the ceremony ends.

The receiving of the *poita* is, as I have elsewhere stated, considered as the second birth of a Hindu, who is from that time denominated twice-born. A boy cannot be married till he has received the *poita*.

The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands (forty-eight yards), which are twisted together: it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder (next the skin, extending half-way down the right thigh), by the Brahmans, Ketries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts.

The Hindus of the Sudra caste do not receive the *poita*.

TEMPLES.

The temples of the Hindus vary, in a very great degree, both in their structure and dimensions; from the small choultry, containing the simple clay image or emblem of the deity, to the magnificently sculptured fane enriched by a whole pantheon of gods in all their varied forms, attributes, and *avatars;* and from this to the extensive cavern temples of Ellora, Karli, Elephanta, &c. &c. That the sculptures in these temples are inferior in many points to those of Greece and Rome, will not be questioned; but that there are other points in which they have never been excelled, is equally undoubted.

Plate 27 of this work is a representation of part of the south front of the beautiful temple of Rama, at Ramnaghur. It is stated to have been commenced by the unfortunate Rajah Cheyt Singh, and is described as one of the most admirable specimens of indefatigable and minute labour in all Hindustan. Hamilton describes it as being equally beautiful and mythologically correct. Hindu drawings of the four fronts are in my possession, which correspond in all points except in the variety of their mythological subjects, and possess one merit over most of the temples of a similar description in Hindustan, *viz.* that in the whole of the compartments, which comprise the forms and *avatars* of the several deities, there is not a single unchaste figure to be discovered among them.

The part of the south front of the building shewn in plate 27, represents, in the centre of the upper row of figures, Durga destroying the giant Muhisha, Ganesha, and a figure kneeling: on one side are also three devotees. In the centre of the second row appear to be Krishna concealing himself from the Gopias, with one of the latter on each side. On the left side of the centre, commencing from the left, are, in one compartment, Ganesha and Kartikeya; in others, Hanuman, Mungula, three of (to me) unknown figures; and in the two lower rows, elephants, &c. On the right of the centre are Yama, Hanuman, Agni, Kal, and two more unknown forms, with the two lower rows as before. On each side of the door are various figures. The whole stands upon a terrace, apparently commanding a wide extent of country. Several other figures from this temple are presented in the plates of this work.

Of the cavern temples of Ellora, the Earl of Munster (then Colonel Fitzclarence) has written: " I will not permit my feelings to pass away without recording them on a more secure tablet than that of my memory. My eyes and mind are absolutely satiated with the wonders I have seen. The first are weary with objects so gigantic and extraordinary; and the latter has been so much on the stretch, being crowded and overwhelmed with ideas so overpowering and various, that I despair of ever forming a calm judgment upon them. Some of the sculptured decorations, and taste of the ornaments, would do credit to the best period of the Grecian school."

These temples are of both Brahmanical and Buddhist workmanship. The origin of them, as well as those of Elephanta, Salcette, Karli, &c., appears to have been altogether lost in the lapse of ages. The Ellora caves are fifteen (some say more) in number, and consist of Jugnath Subba, Adnath Subba, Indur Subba, Pursaram Subba, Dooma Leyna, Junwassa or the place of nuptials, Ghana, Neelkunt, Mahadeo, Rameshwar, Kylas (Kailasa, or the paradise of Mahadeo), Dus Outar, Teen Tal, Bhurt Chutturghun, Biskurma or Viswakarma ka Jompree (the Carpenter's hovel), and Dehr Warra. Of these, Kylas, or the paradise of Mahadeo, stands preeminent, both in extent and beauty. The approach to it is handsome, and it consists of a pagoda a hundred feet high, of a sugar-loaf form, surrounded by five chapels, being nearly miniatures of the grand temple. The extreme depth of the excavation in the rock is 401 feet, the extreme breadth 185 feet, which will make an area of about two acres. The whole of this immense body is supported on the backs of elephants, intermixed with animals resembling tigers and griffins, and exhibits one vast and extraordinary mass of sculpture of most exquisite workmanship.

The space occupied by what Major Seely has correctly denominated the "wonders of Ellora," embraces many miles, the whole hewn out of the solid rock, and sculptured into so vast and rich a pantheon of gods, demi-gods, and heroes, with architectural ornaments of every description, exhibited in temples, chapels, halls, vestibules, galleries, &c., as would require a volume of no small size to describe them with appropriate justice.

The temples of the south are not less worthy of notice than those of the more northern and central provinces of India. The beautiful temple of Cirangam, or Ciringapatam, is described by Bartolomeo as a real masterpiece of Indian architecture. It is situated in the kingdom of Tanjore, on the island of Ciranga, which lies in the river Colura or Colram.

"This temple (he says) is surrounded by seven walls, each of a square form, which together inclose the whole edifice. They are entirely constructed of hewn stone, are twenty-five feet in height, and each is 350 feet distant from the other in a parallel direction. Each wall has four gates, and over each gate is a *gobura,* or high tower, which rests on the middle of the wall, and is at an equal distance from both ends. These gates and towers, which stand exactly opposite to each other, looking towards the four cardinal points, are ornamented with columns thirty-five feet in length and five in thickness. In the centre of this temple, that is the sanctuary, stands the image of Vishnu, to whom it is dedicated. On the gates, towers, and walls may be seen various figures of men and animals, which all have a symbolical meaning. This temple is, at least, * two thousand years old, and serves to shew how far advanced the ancient Indians were in the arts of architecture and sculpture."

I am induced to extend this article, to notice the much-resorted-to temple of Tripetty, in the kingdom of Tanjore. The following account will, in a general sense, be found a tolerably correct description of the measures commonly adopted by the Brahmans to impose upon the minds of their superstitious and ignorant followers. This celebrated temple, which it has been said was not built by mortal hands, is situated in the Carnatic, about eighty miles from Madras, and is resorted to by pilgrims from every part of India. It is dedicated to Vishnu as Ballaji, whose image, seven feet in height, with four arms, and having in three of his hands the *chukra,* the *chank,* and the *lotus,* is here worshipped with those of Lakshmi and the serpent Sesha. It is built of stone and covered with plates of gilt copper, and stands in a valley in the centre of a range of hills, which are impervious alike to the Christian and the Mussulman. The very sight of the hills, though at the distance of many leagues, is so gratifying to the Hindu devotees, that upon first catching a glimpse of these sacred rocks they fall prostrate, calling upon the idol's name.

A lively correspondent in the *Asiatic Journal* thus farther describes it, and its ceremonies: " The early history of the Pagoda is involved in the obscurity of Indian mythology and fable. Its antiquity is undoubted, and the Brahmans assert that it was erected at the commencement of the *Kali-yug,* of which, I believe, 4,930 years have expired. This temple is distinguished by the oblations which are offered to its god, by Vishnu's votaries from all parts of the Indian world. Princes send their *vakeels* or ambassadors to present their offerings to the shrine; whilst the poorer peasant, who may have less to offer, wraps up some petty oblation in a piece of waxcloth: a handful of rice stained with *munjal* makes it look a larger packet.

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* This supposition, like many others respecting the architecture and sculpture of India, may not be correct.

"The cause of these offerings is as follows: The idol, smitten with love for the blooming Judmavuttee, daughter of the Rajah Akasha, determined to espouse her: but wanting coin for the matrimonial expenses, he raised the wind by the aid of Kuvera, the Indian Plutus. This god, however, directed that the money thus lent should be repaid annually to the sovereign of the countries lying between the Palaur and Soonoomookei rivers; and the votaries at the shrine pour in, in great numbers, during the *Brumhantsaween*, or nine days' celebration of the nuptials; and, annually, at this period, two-thirds of the usual collections are made.

"These offerings are made generally from interested motives, and are of every diversity of articles conceivable: gold and silver lamps, coins of all sorts, bags of rupees, copper money, spices, assafœtida, the hair cut off the head, frequently vowed from infancy, and given up by some beautiful virgin in compliance with her parent's oath. A man who is lame presents a silver leg; if blind, a gold or silver eye. In fact, there would be no end, were I to enumerate the various ways in which Hindu superstition develops itself on this occasion. The jewels which a woman has worn with pride from infancy are voluntarily left before the idol. She appears with a shabby cloth before the stone god, and presents a splendid one which has never been worn: she tears the bangles from her infant's legs, and fondly hopes that the god whom she

'Sees in the clouds and hears in the wind,'

will shower down his blessings on her and her's. She has, haply, travelled hundreds of miles, and accomplished her object; and perhaps, before a journey which to her might have been one of terror, never left her village and the bosom of her own family.

"The birth of a son, reconciliation with enemies, success against the foe, safe determination of a journey, the marriage of a son or a daughter, prosperity in trade, enjoyment of health, and the reverse of these, are among the reasons which lead together, in the direction of Tripetty, the wise as well as ignorant heathens. The offerings are not always presented by the interested party: they may be sent by relations, friends, or *vakeels;* but they are frequently forwarded by *goseynes*. A *goseyne* is a servant of the temples; there are a considerable number of them. A few months before the *Brumhantsaween* they set out in different directions, and reaching the country they intend to commence their operations in, they unfurl the sacred flag of the god with which each is entrusted. Round this idolatrous banner the Hindus gather, and either trust their offerings to its bearer, or carry the *counukee* themselves to the foot of the idol. A sufficient mass being congregated, the blind leader of the blind strikes the standard and returns whither he came, in time for the nuptial anniversary.

"The following are ceremonies for which the superstitious devotee or inquisitive visitor must pay amply, before they are indulged with a sight of:

"1st *Abbeesheykoom*. Every Friday throughout the year the idol is anointed with civet, musk, camphire, &c., and washed clean again with milk. So important a spectacle cannot be seen for love, and the devotee, desirous of viewing the operation, pays what he chooses during the rest of the year, but at the *Brumhantsaween* pays through the nose, in a sum formerly more, but now reduced to fifty rupees. This ceremony of rubbing, scrubbing, and causing the god to smell sweet, and *visâ versâ*, is stiled *Poolkaub*.

"2d. *Porlungee Seeva*, or enrobing his excellency the god in a flowered garment. This ceremony takes place every Thursday. During the festival sixty rupees are paid for seeing the business.

"3d. *Soomanlah Seeva*. Twelve rupees are paid under this head by all who delight in seeing the idol decorated with a necklace of flowers; and the pleasure may, for this daily payment, be enjoyed for three hundred and sixty-five days of the year.

"4th. *Sahasranamaschana*. This term signifies the diurnal worship of the god under his thousand names. Five rupees is the price of this peice of devotion.

"5th. *Mansoon Seeva* is an imposing ceremony, and yeilds forth twelve rupees, for seeing the mighty object of his worship rocked to sleep.

"There remains now to describe *Wahanum*, or processions of the idols. They are twelve in number, and each has a reference to different parts of

Hindu mythology, as connected with the adoration of Vishnu. The idol exhibited on these occasions is a gilded representation, made of metal, of the stone fellow in the temple, who is too lazy to turn out himself. *Kulpavaroocha Wahanum* is a procession of the idol placed under a gilt wooden tree. *Andolecka Wahanum* is a procession attending his excellency in a palankeen. *Sesha Wahanum* is the god carried forth on a gilt serpent. *Sooroah Boopaulah Wahanum* signifies the carrying the idol on a gilt throne. *Surya Prabah Wahanum* is a procession of the idol attended by the sun. *Addarrah* is a trip of the gentleman to a room surrounded by looking-glasses, adjusted to reflect him several times. *Andulum Wahanum* is another kind of palankeen procession. For all the above, the votary who gives the idol the trouble of coming out is forty rupees less than he was before. *Girda Wahanum* is the procession in which the idol is mounted on a gilt parrot. *Chandra Prabah* is a procession of the idol accompanied by a gilt moon. *Hanamuntrum Wahanum* is a procession of the idol mounted upon a gilt figure like an elephant (*quere* monkey) something in representation of Hanuman, the Indian Pan. *Sinha Wahanum* is a procession in which the idol rides a gilt lion. *Balasesha Wahanum* is the last procession of the idol sitting again upon a gilt serpent."

CHAPTER XI.

Srad'ha.—Sectarial Marks.—Austerities and Punishments.—Suttee, or Suti.—Johara.—Linga and Yoni.—Salagrama and Binlang Stones.—Infanticide.

SRAD'HA.

Srad'has are commonly understood as obsequies paid to the manes of deceased ancestors, "to effect, by means of oblations, the re-embodying of the soul of the deceased after burning his corpse, and to raise his shade from this world (where it would else, according to the notions of the Hindus, continue to roam among demons and evil spirits) up to heaven, and then deify him, as it were, among the manes of departed ancestors."

Mr. Colebrooke describes the *Srad'has* under twelve heads, by which it would appear that they are performed for many other purposes than funeral obsequies. 1. Daily obsequies, either with food or with water only, in honour of ancestors in general, but excluding the *Viswédeva.* 2. Obsequies for a special cause, that is, in honour of a kinsman recently defunct. 3. Voluntary obsequies, performed by way of supererogation, for the greater benefit of the deceased. 4. Obsequies for increase of prosperity, performed upon any accession of wealth or prosperity, and upon other joyful occasions. 5. A *sradd'ha* intended to introduce the shade of a deceased kinsman to the rest of the manes. 6. Obsequies performed on appointed days, such as that of new moon, full moon, sun's passage into a new sign, &c. 7. A *sradd'ha* to sanctify the food at an entertainment given to a company of reverend persons. 8. One when stated numbers of priests are fed at the cost of a person who needs purification from some defilement. 9. A *sradd'ha* preparatory to the celebration of any solemn rite. 10. *Sradd'has* in honour of deities. 11. Oblations of clarified butter, previous to the undertaking of a distant journey. 12. A *sradd'ha* to sanctify a meal of flesh meat, prepared simply for the sake of nourishment.

The funeral ceremonials of *Srad'ha* are performed immediately after the decease of a person, and are continued at short periods for twelve months. They are then performed annually, either in honour of a particular individual, or generally, to the manes of the worshipper's departed progenitors. The observances on these occasions are similar to the other religious ceremonies of the Hindus: such as rubbing the floor with cow-dung; oblations of food, &c. to the gods and deceased ancestors; various libations; shifting the *zenaar* or Brahminical thread; turning the face to the several quarters of the globe and sprinkling the body, &c. &c.

Some of the rules for the performance of *Srad'ha* are singular: the two following are specimens.

"As many mouthfuls as an unlearned man shall swallow at an oblation to the gods and to ancestors, so many red-hot iron balls must the giver of the *Srad'ha* swallow in the next world."

"He who caresses a Sudra woman after he has been invited to sacred obsequies, takes on himself all the sin that has been committed by the giver of the repast."

These rules are very numerous and are minutely detailed. Many of them are equally curious with the foregoing.

SECTARIAL MARKS.

These symbols are made of ashes, cow-dung, earth of the Ganges, turmeric, sandal-powder, chunam (a sort of lime), &c., and are commonly of yellow, red, black, and ashen colours. I do not recollect any of either blue or green. The Hindus mark their foreheads, arms, and breasts with various devices of three colours, which denote the sect to which they belong. These marks are numerous, but upon the many images in my possession a few of them only have been drawn: and, indeed, I am disposed to think that a large part of those occasionally seen, are merely varieties of a smaller number of originals, according to the fancy of individuals or families. Thus

No. 1, in the lower part of plate 2,* is a single *perpendicular* line, which denotes the sect of Vishnu; as will two or more *perpendicular* lines, either without or with (as in Nos. 2 and 3) a small dot or circle between them; or (as in 4) under them; or a wheel *(chuckra)* or discus (5, 6); a cone, or triangle, or shield (7, 8, 9), or any similar form having the apex, or oval, or smallest parts downward; or with or without dots (10, 11, 12), or any thing else between, or under them, are indicative of Vishnu, and are typical, by pointing downwards, of water (the symbol of that deity), whose property it is to descend; as it is that of fire, the symbol of Siva, to ascend: therefore a cone, or triangle, or other form (13, 14, 15, 16, 17, 18), having the apex, or oval, or smallest parts pointing upwards, either with or without dots, or other marks between or under them, denote the sect of Siva; as do two or more horizontal lines (19, 20), either without or with (21, 22, 23) a single dot or small circle (called *putta*), between or under them; or the circle alone (24); or an oval, with or without a smaller oval or semi-oval or *putta* within it, also denote Siva. The latter are typical of the third eye in the centre of the forehead (25, 26, 27, 28) of that deity. The crescent (29), either with or without circles or ovals, distinctly indicates Siva; as does (30), which Bartolomeo calls his *trisula* or trident. Two triangles crossed (31) denote the two sects, which will be seen in fig. 1, plate 21 (a form of Durga), with the addition of *puttas* on the legs of the triangles (32). A circle within a triangle, or a triangle within a circle (33, 34, 35), are said to be typical of the three sects, or the Hindu triad or trinity.

The images of Brahma have usually the sectarial marks of Siva, but they have sometimes those of both that deity and Vishnu. Ganesha, Kartikeya, and the *avatars* and forms of Siva and Parvati have also the marks of Siva, whereas Indra, Chandra, Agni, Kamadeo, Hanuman, and the *avatars* of Vishnu, have the sectarial signs of Vishnu. The Buddhas (except the Brahmanical Buddhas, or ninth *avatar* of Vishnu, who have the marks of that deity) and the Jainas, have not sectarial distinctions; but the images of the Buddhas and Tir'thankaras of these heterodox sects are frequently

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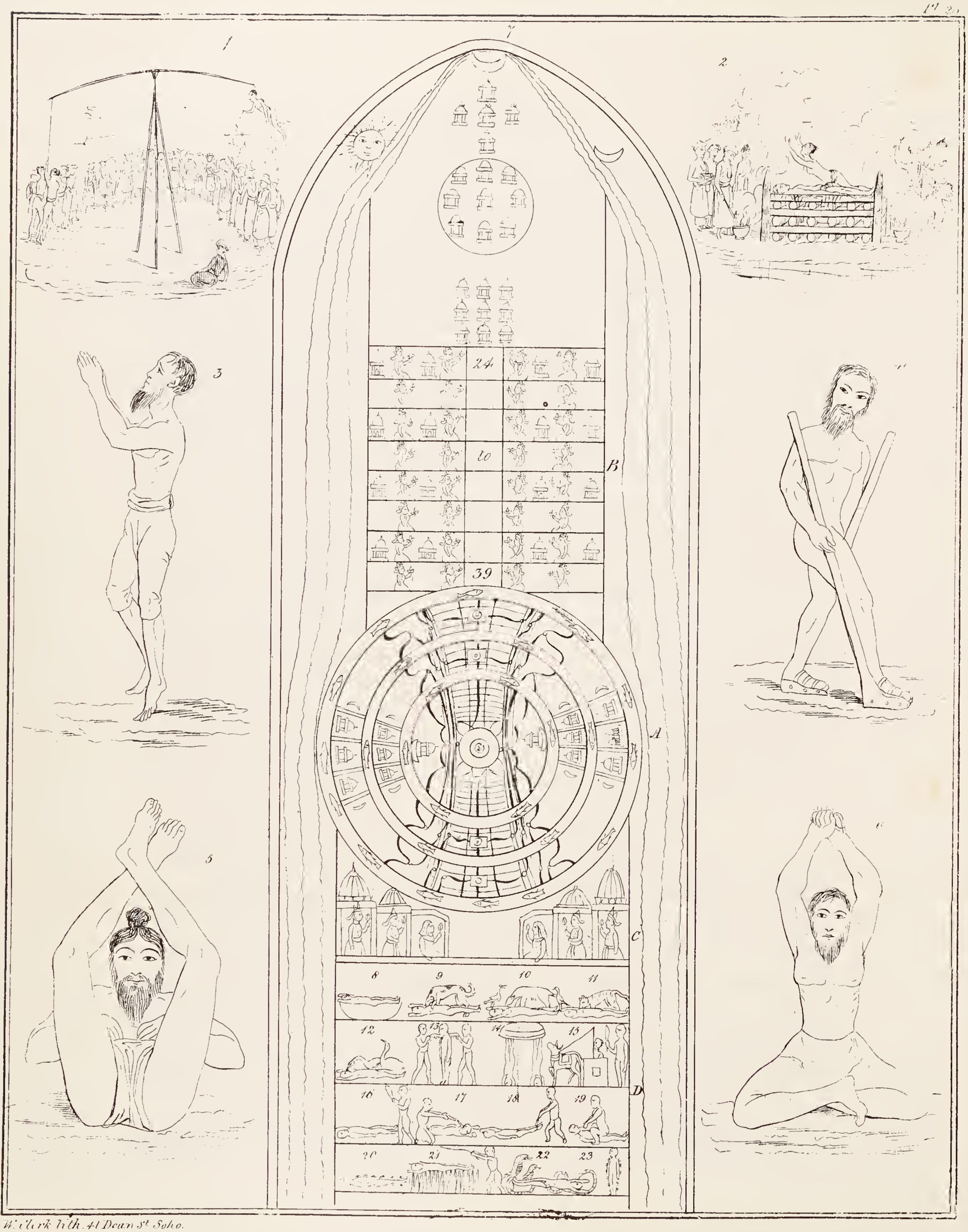
* In referring to plate 2 for illustrations of the Sectarial Marks, the reader will, to save unnecessary repetitions, be pleased to understand that the lower part of the plate is alluded to.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W. Clark lith. 41 Dean St. Soho.

Fig. 1. Churuk Puja. 2. A Suttee. 3 to 6. Religious Austerities. 7. The Mountain Meru A. the Heavenly Mansion 24 to 39 B. the abode of the Nagas and the infernal Regions with their punishments 8 to 23 C & D

[illegible]

marked with the *chuckra* (or wheel) on the palms of the hands and soles of the feet, and sometimes with a lozenge on the breast.

According to Bartolomeo, the two marks under No. 10 denote the *medhra* or womb of Bhavani, and are used by the two sects of Siva and Vishnu. The same author describes, No. 36, the *villa* or bow, as the mark of Rama; but I do not recollect to have elsewhere seen it.

AUSTERITIES *and* PUNISHMENTS.

The Hindus subject themselves to more devotional austerities, penances, and mortifications, some of which are of a temporary and others of a permanent character, than, perhaps, any people in the world. The punishments which they have prescribed for themselves in a future state I have already noticed, in my account of Yama, the Hindu Pluto, in page 113, of which representations are given in plate 28. In my account of Siva, I have also described, in page 67 and following pages, and shewn in the plate just mentioned, some of the self-inflicted penances, tortures, and mortifications, to which this extraordinary people frequently devote themselves. I have, however, yet to notice the *tapass*, or propitiatory austerities, practised to obtain the more especial divine favour and blessings of the gods. This consists in standing on one toe, the shin of the same leg having the heel of the other foot resting upon it. The arms are at the same time raised over the head; and the eyes must, during the day, be constantly gazing upon the sun. See fig. 4, plate 28; and fig. 8, plate 26. The latter represents Arjun, one of the Pandu brothers, performing *tapass* to propitiate Vishnu, in order to obtain from him a celestial weapon, to enable him and his brothers to reconquer their patrimonial dominions, of which they had been unjustly dispossessed.

In the performance of the *tapass* the prescribed acts of devotion are termed *mana*, or the devotion that proceeds from the heart in profound silence; *vauk*, or devotion audibly pronounced; *neyana*, or devotion accompanied by religious ceremonies, purifications, &c. Arjun, in the performace of his *tapass*, took food, during the first month of his austerities, only once in four days; during the second month, once in seven days; during the third, once in a fortnight; and during the fourth month he subsisted alone on, what he was no doubt liberally supplied with on one of the loftiest peaks of the gigantic Himalaya,—air; resting all the time, as represented in the plate, on the tip of his great toe.

In the articles SIVA, YAMA, and THE PANDUS, and in the plates before-mentioned, the subject will be found more particularly noticed.

SUTTEES.

Among the many abominations which stain the practice of the Hindu religion, that of the *suttee,* with the no less barbarous practice of infanticide, are of the greatest. Many, and very strenuous, attempts have been made by the governments of India to abolish the latter, with (as will be seen under the article *infanticide)* very limited success; for, although the tribes, among whom it prevailed, promised much to the humane interceders for infant preservation, and for a time partially kept the word of promise to the sense, they soon returned to their former cruelties; and infanticide, at the present day, is, it may be feared, almost as much practised as ever.

In respect of *suttees,* or female immolation on the funeral pile of a deceased husband, it is gratifying to be enabled to withdraw the melancholy veil, and display a brighter and more cheering prospect. The humane exertions of the Indian governments have, at length, commenced upon, and it may be hoped, will consummate, what for a long time was considered could not be attempted without a daring invasion of the religious principles and privileges of the Hindus (which we had pledged ourselves not to intermeddle with), and a consequent hazard to the foundation upon which the security of our eastern possessions rests. Its positive abolition, by the means of legal prohibitory enactments, has been lately notified; but against this benevolent and most laudable measure powerful opposition has been made by many wealthy and influential Hindus. Aided, however, by the diffusion of knowledge among the more enlightened of others of them, it is to be trusted that this decided and humane interference will soon be attended with all the success which can be desired for it, and which it so eminently and manifestly deserves.

It must not be imagined that the Brahmans have *legally* possessed the means of dragging the devoted victim to the pile, by any other chains than those of superstition. Although the *Shasters* recommend, and contain regulations for the practise of the rite, the sacred ordinances not only do not expressly, as some have supposed, enjoin it, but distinctly point out in what manner a woman, after the decease of her husband, shall be taken care of; and leave it optional with her, either to burn herself, or live a future life of chastity and respectability. If, they say, after marriage her (the woman's) husband shall die, her *husband's* relations; or, in default thereof, her *father's;* or, if there be none of either, the magistrate, shall take care of her: and, in every stage of life, if the person who has been allotted to take care of a woman do not take care of her, each in his respective stage, the magistrate shall fine them. The ordinance, nevertheless adds, that *it is proper* for a woman to burn herself with the corpse of her husband; in which case she will live with him in paradise three crore and fifty lacks, or thirty-five millions of years. If she cannot burn she must observe an inviolable chastity. If she remain always chaste she will go to paradise; if not, she will go to hell. A woman usually declares her determination to become *suttee* during the dying moments of her husband: having once declared it, she is seldom induced to alter it. She may, however, do so if she pleases, as it is stated, "if the woman, regretting life, recede from the pile, she is defiled; but may be purified by observing the fast called *Pràjàpatya.* This fast, according to Mr. Colebrooke, extends to twelve days. The first three she may take a spare meal; the next three, one on each night; the succeeding three days nothing may be eaten, but what is given unsolicited; and the last three days are a rigid fast. There are various disqualifications against the performance of *suttee,* such as a woman being pregnant, having an infant child, &c. &c.

The main crime of the Brahmans then has been the fabrication, from these flimsy materials, of the soul-enfeebling chain of superstition, and decking it with flowers of heavenly promise. Although some ladies might, for so long a period, be better satisfied with other company than that expressly promised, immediate beatitude, an almost immortal life in heavens of ineffable delight, and other enjoyments whose gross sensualities are concealed by the dazzling brilliancy of oriental colouring, are among the irresistible charms which are held forth to enthral the mind, and lead the victim of marital selfishness, too often, to become a *Suttee*. In short, we are told that the gods themselves reverence and obey the mandates of a woman who becomes one.

There is, besides these, another powerful motive which operates in conjunction with them. Among the Hindus a woman, after the decease of her husband, loses entirely her consequence in his family, and is degraded to a situation little above that of a menial. She is told that if she become a *Suttee*, she will not only escape from that life of assured debasement and contempt, but will ascend to a state as pre-eminently exalted; and will thus (whatever the crimes of the parties may have been) save both her own soul, and the souls of her husband and her husband's family from purgatory and future transmigration. If, then, it be considered that by her immolation she imagines that she emancipates herself from present misery, and obtains exemption from that attendant upon future births in the shape of animals of all descriptions, and that she moreover raises her family in the estimation of society, we shall the less wonder that, in briefly exchanging such positive evil for so much of promised and expected good (and that exchange, too, commonly countenanced and apparently reverenced by all that she holds most dear and sacred), the shrinking timidity of her sex should be overcome, and every domestic, every social, and every tender bond should be burst asunder, with sometimes an heroic fortitude and firmness, which excite, and blend into one overwhelming feeling of horror, our indignation, our pity, and our admiration.

Whatever may have been the origin of female immolation and infanticide in the east, pride and avarice are the unquestionably existing causes, operating by the means which I have just described. And to the same fount alone, we should blush to say, may be traced the sources of female immolation (for such in fact it is) in the west. Pride and avarice have been the shrines at which the lives of the one on the funeral pile or in the bowl of milk, and the minds of the other in the gloomy recesses of the conventual cell, have been alike sacrificed and destroyed.

Courage and a disregard of life, in whatever manner the mind of the sufferer may have been worked upon, or whatever opiates may have been administered to lull the faculties, and deaden the apprehensions of "that bourne from which no traveller returns," are not, however, always displayed; for it is too true, that sometimes the miserable victim is led forth, decked in her gayest paraphernalia, for the melancholy pageant, feeble, trembling, half intoxicated with drugs, dreading to go on, yet sufficiently conscious that it is too late and in vain to attempt to recede.

It is meritorious to die in sight of the sacred stream of the Ganges, or any other of the holy rivers in India, as it is imagined that the dying person will thus obtain salvation. If, however, the party be a man, and his wife intend to burn herself, the aid of these hallowed waters is not necessary, as his salvation is rendered certain by the performance of *suttee* by his wife. If a husband should be at a distance, a woman may take any article of his dress in her possession, and binding it round her, may burn herself on a separate pile. In justice, however, to the Hindus, it must be acknowledged, that sometimes the better feelings of human nature prevail over the baser passions and the abominations of superstition, and every solicitation is adopted by the relatives and members of the family, with various success, to prevent the widow's immolation taking place. An instance of which the following pathetic relation from Holwell's Historical Events will shew, as will a subsequent one a practice of a contrary description.

"At five of the clock in the morning died Raam Chund Pundit, of the Maharatta tribe, aged twenty-eight years. His widow (for he had left one wife, aged between seventeen and eighteen) as soon as he expired, disdaining to waste the time allowed for reflection,* immediately declared to the Brahmans and witnesses present her resolution to burn. As the family was of no small consideration, all the merchants of Cossimbazar, and her relations, left no arguments unessayed to dissuade her from it. Lady Russel, with the tenderest humanity, sent her several messages to the same purpose. The infant state of her children (two girls and a boy, the eldest not four years of age), and the terrors and pain of the death she sought, were painted to her in the strongest and most lively colouring : she was deaf to all. She gratefully thanked Lady Russel, and sent her word she had now nothing to live for, but recommended her children to her protection. When the torments of burning were urged *in terrorem* to her, she, with a resolved and calm countenance, put her finger into the fire, and held it there a considerable time : she then with one hand put fire into the palm of the other, sprinkled incense upon it and fumigated the Brahmans. The consideration of her children left destitute of a parent was again urged to her. She replied, " he that made them would take care of them." She was at last given to understand she should not be permitted to burn. This for a short space seemed to give her deep affliction ; but soon recollecting herself, she told them death was in her power, and that if she was not allowed to burn according to the principles of her caste, she would starve herself. Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

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* Twenty-four hours after the decease of the husband are allowed by the Brahmans for the widows to determine. If, says Holwell, the first wife should not, in that time, express her intentions to burn, the right to do so devolves upon the second, and, if both are disinclined, upon the third, &c. &c.

" The body of the deceased was carried down to the water side early the following morning : the widow followed about ten o'clock, accompanied by three very principal Brahmans, her children, parents, and relations, and a numerous concourse of people. The order of leave for her burning did not arrive from Hosseyn Khan, Fouzdar of Moorshedabad, until after one, and it was then brought by one of the Soubah's own officers, who had orders to see that she burnt voluntarily. The time they waited for the order was employed in praying with the Brahmans and washing in the Ganges. As soon as it arrived she retired, and stayed for the space of half an hour in the midst of her female relations, amongst whom was her mother. She then divested herself of her bracelets and other ornaments, and tyed them in a cloth which hung like an apron before her, and was conducted by her female relations to one corner of the pile. On the pile was an arched arbour, formed of dry sticks, boughs, and leaves, open only at one end to admit her entrance: in this the body of the deceased was deposited, his head at the end opposite to the opening. At the corner of the pile to which she had been conducted, the Brahman had made a small fire, round which she and the three Brahmans sat for some minutes. One of them gave into her hands a leaf of the *bali* tree (the wood commonly consecrated to form part of the funeral pile) with sundry things on it, which she threw into the fire: one of the others gave her a second leaf, which she held over the flame, whilst he dropped three times some *ghee* (clarified butter) upon it, which melted and fell into the fire (these two operations were preparatory symbols of her approaching dissolution by fire); and whilst they were performing this, the third Brahman read to her, and asked her some questions, to which she answered with a steady and serene countenance; but the noise was so great we could not understand what she said, although we were within a yard of her. These over, she was led with great solemnity three times round the pile, the Brahmans reading before her. When she came the third time to the small fire she stopped, took the rings off her toes and fingers and put them to her other ornaments. Here she took a solemn majestic leave of her children, parents, and relations: after which one of the Brahmans dipped a large wick of cotton in some *ghee*, and gave it ready lighted into her hand, and led her to the open side of the arbour. There all the Brahmans fell at her feet. After she had blessed them they retired weeping. By two steps she ascended the pile and entered the arbour. On her entrance she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head. She looked in silent meditation on his face for the space of a minute, then set fire to the arbour in three places. Observing that she had set fire to leeward, and that the flames blew from her, instantly seeing her error, she rose, and set fire to windward, and resumed her station. Ensign Daniel, with his cane, separated the grass and leaves on the windward side, by which means we had a distinct view of her as she sat. With what dignity and undaunted a countenance she set fire to the pile the last time and assumed her seat, can only be conceived, for words cannot convey a just idea of her. The pile being of combustible matters, the supporters of the roof were presently consumed and it tumbled upon her."

Let it not be supposed that this instance of female magnanimity, if this unappalled contempt of death may be so considered, is an uncommon one, as the reverse is the case: but the better feelings of our nature cannot be the less interested, in consequence, to witness the downfall of a superstition which can create such an unshrinking self-devotedness, and make martyrs of beings, whose minds, had they been properly directed, might have formed them to appear among the loveliest and most exemplary ornaments of society.

I now turn me to a different picture, drawn with many others of a similar stamp by the Reverend Missionary Ward; which various other authorities before me, as well as my own local inquiries, oblige me to say is not unfrequent. Probably the excess of violence instanced in this case may be (and it must be hoped is) so: but that a moral, and too often a more positive coercion, to overcome the last lingering love of life has been practised, is unquestionable.

" Bancha-ramu (says the reverend gentleman), a native of Mujil-poora, a place about a day's journey from Calcutta, dying, his wife went to be burnt with the body. All the previous ceremonies were performed: she was fastened on the pile, and the fire was kindled; but the night was dark and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and creeping from under the pile hid herself among some brushwood. In a little time it was discovered that there was only one body on the pile. The relations immediately took the alarm and searched for the poor wretch. The son soon dragged her forth, and insisted that she should throw herself on the pile again, or hang or drown herself. She pleaded her life at the hands of her own son, and declared that she could not embrace so horrid a death: but she pleaded in vain. The son urged that he should lose his caste,* and that, therefore, he would die or she should. Unable to persuade her, the son and others present then tied her hands and feet, and threw her on the funeral pile. when she quickly perished."

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* This, I imagine, must have been an empty threat; as it does not any where appear, that I am aware of, that a loss of caste can attach itself to the relative of a party so acting.

We have here two opposite pictures of this abominable rite; but both equally faithful, and equally tending to the same melancholy result. We have, therefore, only to hope that the humane interference of the Indian Government will not be exercised in vain. Certain, I think, we may be, that all which can with safety be done will be done. But let not the ardent and benevolent advocates of this measure, as well as for the suppression of infanticide, and of the other infatuations and horrid practices of the Hindus, untimely press them with too great a degree of fervour, lest their zeal should kindle a flame no less dreadful in its operations, and more extensive in its consequences, than that of the funeral pile. Temper, perseverance, firmness, and a gradual and judicious diffusion of knowledge, will be the wisest, as well as the safest weapons, with which we can combat all opposition to the destruction of this monstrous heap of the abominations of priestcraft, feudal pride, and superstition. If, which heaven forbid, we should determine to crush, summarily, those monstrous practices by other means, we should, in all probability, only rivet firmer chains which we would seek to break, and perpetuate evils, which prudence and judgment might convert into blessings that would encircle the name of Britain with a brighter halo than all the splendour of her power, or the glory of her conquests and renown.

As regards the *Suttee*, under the Mahomedan government, a Hindu woman was not allowed to burn herself without an official order of leave; and under our own, the same practice has been observed, but with, I believe, still stronger restrictions. To withhold permission has been by both (till lately, as before-mentioned, by us) considered dangerous; as it has been imagined that an act of that nature would be deemed by the Hindus an atrocious and outrageous violation of their most sacred rites and privileges. The attempt has, however, now, for the first time, been made, not only to disallow, but peremptorily to suppress the rite. It need only be added, that the prayers of the good and wise of every nation and every faith must attend it for success.

Among the Jarejahs, women of rank seldom burn on the funeral pile of deceased husbands. This rite is left to their *rackelis* or mistresses, several of whom sometimes perform suttee with the body of their lord.

Under the head of the funeral pile may be noticed a *johárá,* or grand funeral pyre, on which the whole are consumed. Major Tod, in the *Transactions of the Royal Asiatic Society,* illustrates it in the following interesting anecdote.

"Hammír Cháhamána, prince of Rin-tham-bhór, gave asylum to a noble of the great Allá-uddín, when disgraced by his sovereign, who assumed the name of Sikander Sáni, or Second Alexander, and who scarcely yielded to him in the rapidity of his conquests. Called on to surrender his supplicant, Hammír thus gives him assurance of protection: 'The sun will rise in the west; the sandal-tree be changed into the thorny thúr; the streams will cease to flow; Suméru* become level with the earth; the pledge of Parasu-rama be a bye-word, ere Hammír fails in his faith. The walls of Rin-tham-bhór shall fall, and my head be crushed in their ruin; but, till these things occur, security is thine.' Hammír did fall in defending his guest. On which occasion the grand sacrifice of the *johara* was performed, when all the females were immolated, and the males rushed on the destruction which they could not avert."

LINGA *and* YONI.

The Linga is the symbol of the regenerator Siva, synonymous with, but divested of the gross appearance of, the Phallic emblem of the Greeks, worshipped by the Saivas.

Of the origin of the mystic worship of the *Linga* and the *Yoni* little appears to be understood. It may be presumed to have been nature, under the male and female forms, personified; as Siva, the sun (which he is equally with Surya) or fire, the genial heat which pervades, generates, and vivifies all; and Bhavani, who as the goddess of nature is also the earth, the universal mother. These two active principles of life having been thus personified, may have been subsequently converted by the grossness of idolatry (which, in its progress, invariably seeks rather to gratify the sensual appetites than to instruct the minds of its votaries) from imaginary forms to realities; from the personified symbols of nature, to typical representations of the procreative powers of these symbols themselves.

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* The mountain Meru.

In the sculptures which I shall presently describe, and I have noticed the same in others, it will be seen that a sun surmounts one of the *Lingas;* which must evince a clear indication of the more decorous and respectable allusion: to account for the other in popular practice, we need only recall to our recollection that the Hindu religion is one thing in that practice, and another as understood by the learned Brahmans.

Perforated rocks are considered as emblems of the *Yoni,* through which pilgrims and other persons pass for the purpose of being regenerated. The utmost faith is placed in this sin-expelling transit.

Fig. 1, plate 33, is a four-headed *Linga* of white marble on a stand of the same, surrounded by Parvati, Durga, Ganesha, and the Bull Nandi, in adoration. The size of the stand or table is about two feet square, and the whole is richly painted and gilt. On the crown of the *Linga* is a refulgent sun.

Fig. 2, is a *Panch Muckti* or five-headed *Linga,* of basalt, in which the fifth head rises above the other four, surmounted by the hooded snake. Each of the heads has also a snake wreathed around it, as well as round the *Argha.* The Bull Nandi is kneeling in adoration before the spout of the *Yoni.*

Fig. 3, is a plain *Linga* similar to those commonly used.

The places of *Linga* worship are numerous: the principal *Lingas* are called the *Jyolisha Lingas,* the worship of which is considered the most sacred, in consequence of Siva having appeared on the spots where they are set up.

The *Yoni* is the symbol of female energy, worshipped by the sect of the Sactis; and, in conjunction with the *Linga,* by the Saivas. It is the especial emblem of Parvati. In representations of the *Linga,* it forms the rim or edge of the *Argha,* which encircles it. (See fig. 1, 2, 3, plate 33.)

SALAGRAMA STONES.

These stones are sacred to Vishnu, and are valued according to the perforations and spiral curves in each, as they are thereby supposed to contain Vishnu and Lakshmi in their different characters. Of those which I have seen, some are as large as a pigeon's egg, others about the size of a musket-ball, and much resembling an old one of iron of the latter, here and there indented. They are supposed by some to be the œtiles or eagle stones of the ancients. The principal sorts are the *Lakshmi Narayani* (which, according to Mr. Colebrooke, must be perforated in one place only, and have four spiral curves in the perforation, with marks resembling a cow's foot, and a wreath of flowers, which is supposed to contain Lakshmi as Narayani), the *Vamuna,* the *Dumodura,* the *Narsingha,* &c. &c., some denote the gracious, and others the vindictive incarnations of Vishnu. The former are much valued. Mr. Ward states, that the *Lakshmi Narayani* is sometimes sold for as much as two thousand rupees.

These stones are said to be found in the Gandak river, in the Nepaul territories, and are conjectured to be perforated by worms; but are, in all probability, so formed by accidental circumstances like any other descriptions of stones so worn. The Hindus, however, believe that Vishnu himself, in the form of a reptile, perforated them.*

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* Since writing the foregoing, I have observed in an account of the meeting of the Asiatic Society of Calcutta in October 1830, a notice of a letter from the enterprising Dr. Gerard of Soobathoo, who had discovered in a lofty position (15,000 feet) of the Himalaya range, an extensive fossil tract of shell formation; of which he describes four classes, and of the fourth thus writes: "Belemnites and Orthoceratites mineralized by the same material as the Ammonites (iron clay and pyrites). Their abundance in the beds of mountain torrents, especially the Gundak, had been long known, as they form an indispensable article in the *sacra* of the Hindu *Thakoordwaree,* under the name of *Salagrama.*" This agrees with Sonnerat, who calls them a petrified shell.

The *Salagrama* is worshipped daily by the Brahmans, and is used in the several Hindu ceremonies of *Srad'ha*, &c. One should be always placed near the bed of a dying person, and the marks on it shewn to him. This is believed to secure his soul an introduction to the heaven of Vishnu.

The *Binlang* stones, which are found in the Nerbuddah river, are also worshipped as emblems of Siva.

INFANTICIDE.

To the earlier, as well as to the more recently known nations of the world, this crime has been familiar. The Greeks exposed their children on the highways to perish of hunger, or to be devoured by beasts of prey, and had their barbarous practice sanctioned by some of their most celebrated lawgivers. Among the Romans the custom of infanticide also prevailed; as it did, on the first discovery of America, with the savage tribes of that continent. When Captain Wallis visited Otaheite and the neighbouring islands in the South Sea, the practice was unhesitatingly avowed by the lascivious Eareeoie societies in these islands. Among the Canaanites, the Phenicians, and the Carthagenians, the sacrifice of children was prescribed as a propitiation to their sanguinary deities Moloch and Kronos. In China, and also in Japan, infant murder is at the present time prevalent; as it is, in a much greater degree, among the Rajpoot tribes of Hindustan.

The causes of practices so opposed to the most powerful feelings of our nature, and in utter discordance with that tender instinct which prompts even the most timid of sentient animals of the brute creation to protect their young, at the hazard, and frequently at the sacrifice of their own existence, have been, among the people whom I have enumerated, various;—a sterile country, a superabundant population, superstition, avarice, lasciviousness, and lastly, as with the Rajpoot tribes of India, feudal pride, and an unshaken and resolute preference of death to what, in their estimation, would be dishonour.

It has been observed in other pages of this work, that the Hindus are divided into four great tribes: the Brahmans, the Khetries, the Vaisyas, and the Sudras; or priests, warriors, merchants, and husbandmen. These are again variously subdivided; and the Rajpoot tribe forms one of the numerous subdivisions of that of the Khetries; and has still farther a great variety of subdivisions in itself. From the Khetrie tribe the sovereigns of India have been taken; the Rajpoots, consequently, call themselves children of the royal race.

Those tribes inhabit various parts of India. Some of them, the Rajkumers and Rajavansas, a portion of the territories of Oude and the adjoining provinces; and others, the Jharejahs, the countries of Kutch and Guzerat, on the western side of the hither peninsula. Among those tribes the practice of female infanticide has, they allege, existed for 4,900 years; and the late General Walker has, in an account published by Major Moor in an interesting work on this subject, estimated the number of deaths of female children annually, in Kutch and Guzerat only, at no less than thirty thousand.

It must not be supposed that this inhuman practice has been unnoticed by the Indian government, or that the most strenuous exertions have not been made to abolish it. To the perpetual honour of the excellent man just mentioned, and the benevolent Mr. Duncan, when governor of Bombay, sanctioned by higher authorities, every argument which humanity could suggest, and every measure which sense and prudence could dictate, were attempted, with, for a time, the best promise and prospect of success. But it is, it may be feared, too true, that these promises were soon forgotten; that the prospects, at least for the present, have vanished; and that female infanticide now prevails, almost as much as ever, in the countries where the humanity of those gentlemen was so strenuously exerted for its suppression.

Many well-intentioned people, prompted by that warmth of feeling and active benevolence which so eminently characterize our countrymen, would fain press upon the executive authorities the exercise of coercive measures to abolish an evil that appeals to every human heart for commiseration and redress: but, ere these individuals reproach the Indian government with supineness, let them weigh well the character of the people by whom their indignation has been excited. Brave, even to an enthusiastic spirit of chivalry; inured to arms from the moment they can use them; and entertaining the loftiest sense of independence, blended with the most elevated ideas of feudal rank and power, derived, as they assert, from the royal race of the ancient sovereigns of Hindustan, it may be easily imagined how dangerous would prove all attempts to subvert, by coercive means, usages based upon hereditary principles thus deeply rooted, and considered by these courageous and high-minded people, to be equally sanctioned by their religion and their honour.

The origin of female infanticide among the Rajpoots may, it is supposed by some, be traced to their apprehensions of not being able to provide suitable portions for their female offspring, to intermarry them with families of equal rank with themselves. So soon, therefore, among some of these tribes, as a female child is born, it is (with some especial exceptions) immediately put to death, either by strangulation, by the means of opium infused in milk, or by the infant being immersed in a vessel containing that liquid.

General Walker accounts for this inhuman practice in a different manner: "It is said (says this gentleman) that some of the early Mussulman Indians of the Jharejah country, experiencing the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country by demanding the daughters of the Rajahs in marriage. The high-spirited Rajahs would not brook the disgrace, and pretended they did not preserve their daughters; but fearful of the consequences, and that force would be resorted to in order to obtain what was refused to entreaty, they, in this extremity, listened to the advice of their *rajgurs* (or priests), and deluded by the fictitious responsibility which they accepted, the practice of infanticide originated, and has since been confirmed."

It may, at least, be fairly conjectured, that some of these tribes adopted the barbarous practice in question, in consequence of the progress of the Mahomedan conquests, and the Mahomedan doctrines in Hindustan. Although conquered, they appear to have alike despised the enmity and the friendship of their conquerors; submitting, in gloomy silence, to the one; and avoiding, what they considered the contamination of the other, by infanticide.

But whatever may have been the origin of this inhuman practice, it may, I think, from the various authorities which I have consulted, be concluded, that motives of a very powerful character can only have influenced this brave people (some of whom are, in other respects, in the highest degree tenacious of the life of the most insignificant of sentient animals) thus to destroy their helpless offspring, at the expense of every natural and every manly feeling.

A question will, no doubt, suggest itself to the reader, in what manner these powerful tribes can, if they thus destroy their female offspring at the moment of their birth, perpetuate their race? I have before stated, that there are especial exceptions from this common practice, which arise from occasional unconquerable natural affection; from the family having no male child; from an extraordinary loveliness in the infant; or from the circumstance of the children of the Rannies only being put to death, those of the concubines being spared. These, and the females of inferior castes, who do not destroy their children, become the wives of the tribes who do; generally speaking, I believe, they choose their wives from females of other tribes than their own.

The Rajpoots, among whom the practice of infanticide has the most prevailed, appear to have been aware of the enormity of the measure; and while they have urged the plea of necessity, to have been conscious how untenable such a plea must have been, in opposition to the immutable principles of truth and nature. Still, the insurmountable apprehension of disgrace to their families, feudal pride, and long-established custom have predominated over every other consideration.

To those who would make the sword the law, and hasten forward events by opposing cannon to such powerfully religious and national prejudices, which have subsisted, as these people believe, for centuries before the Christian era, instead of patiently allowing the slow, but certain progress of intelligence, directed by prudence and perseverance, to undermine their hitherto adamantine bases, I would recommend the attentive perusal of the following pages from the pen of a gentleman, whose long residence among the Rajpoots has stored his mind with an intimate knowledge of their habits and manners, their lofty principles of independence, their feudal pride, their prejudices, and above all, their power. If, then, there be any who would attempt to put down the practices which have been now described, and which cannot be too much deprecated, by force, instead of the better weapons of reason and persuasion, let them, in the first place, recollect that the Rajpoots do NOT acknowledge our authority; and, in the next, calculate upon the awful responsibility which that man would incur, who should first attempt to subvert, by such means, the independence of these people, for the sole purpose of intermeddling with, and striving to suppress customs, which they have considered, for ages, to have been their surest safeguards against dishonour and disgrace. *

"Although," says Colonel Tod, "custom sanctions, and religion rewards a *sati* (or *suttee*), yet, to the honour of humanity, neither traditionary adage nor religious text can be quoted, in support of a practice so revolting as infanticide. Man, alone, of the whole animal creation, is equal to the task of destroying his offspring. When a female is born, no anxious enquiries await the mother, no greetings welcome the new comer, who appears an intruder on the scene which often closes in the hour of its birth. But the very silence with which a female birth is accompanied forcibly expresses sorrow. Families may exult in the *satis* which their cenotaphs pourtray, but none ever heard a Rajpoot boast of the destruction of his infant progeny. What are the causes, we may ask, sufficiently powerful to induce the suppression of a feeling which every sentient being has in common for its offspring? To suppose a Rajpoot devoid of this sentiment, would argue his deficiency in the ordinary attributes of humanity. Often is he heard to exclaim, "accursed is the day when a woman child was born to me." That woman child he dares not see degraded, and he gives the opiate to his infant, whom he cannot portion to marry to her equal.

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* For a farther account of the Rajpoots, see the article "Rajpoots, &c." in another part of this volume.

" Although religion no where authorizes this barbarity, the laws which regulate marriages amongst the Rajpoots powerfully promote infanticide. Not only are intermarriages prohibited between families of the same clan *(compa)*, but between those of the same tribe *(gote)*; and though centuries may have intervened since their separation, and thus transplanted they may have lost their original patronymic, they can never be regrafted on the original stem. Every tribe has, therefore, to look abroad to a race distinct from its own for suitors for the females.

" Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts can alone controul it. The plan proposed, and in some degree followed by the great Jey Sing of Amber, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which regulates the *dayar* (or dower), and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate. This plan was, however, frustrated by the vanity of the Chondawut of Saloombra, who expended on the marriage of his daughter a sum even greater than his sovereign could have afforded. Were bonds taken from all the feudal chiefs, and a penal clause inserted, of forfeiture of their fief by all who exceeded a fixed nuptial expenditure, the axe would be laid to the root, and the evil would be checked, and the heart of many a mother (and we may add, father), be gladdened by preserving at once the point of honour and their child.

" When ignorance declaims against the gratuitous love of murder amongst these brave men, our contempt is excited equally by its short-sighted conclusions, and the affected philanthropy which overlooks all remedy but the '*sic volo.*' Sir John Shore, when acting on the suggestion of the benevolent Duncan, for the suppression of this practice amongst the Rajkoomars, judged more wisely as a politician, and more charitably in his estimate of human motives. A prohibition (says he) enforced by the denunciation of the severest temporal penalties, would have had little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection; but the sanction of that religion which the Rajkoomar professed, was appealed to in aid of the ordinances of civil authority, and an engagement binding them to desist from the barbarous practice was prepared, and circulated for signature amongst the Rajkoomars. It may well be doubted how far this influence could extend, when the root of the evil remained untouched, though not unseen, as the philanthropic Duncan pointed out in the confession of the Rajkoomars. All unequivocally admitted it, but all did not fully acknowledge its atrocity; and the only reason they assigned for the inhuman practice was, the great expense of procuring suitable matches for their daughters if they allowed them to grow up. The Rajkoomar is one of the Chohan Sachae, chief of the Agriculas, and in proportion to its high and well deserved pretentions on the score of honour, it has more infanticides than any other of the thirty-six royal races. Amongst those of this race out of the pale of feudalism, and subjected to powers not Rajpoot, the practice is four-fold greater, from the increased pressure of the cause which gave it birth, and the difficulty of establishing their daughters in wedlock. Raja Jey Sing's enactment went far to remedy this. Conjoin his plan with Mr. Duncan's: provide dowers, and infanticide will cease. It is only by removing the cause that the consequence can be averted. As to the almost universality of this practice amongst the Jaréjas, the leading cause which will also operate to its continuance has been entirely overlooked. The Jarejas were Rajpoots, a subdivision of the Yadus, but by intermarriages with the Mahomedans, to whose faith they became proselytes, they lost their caste. Political causes have disunited them from the Mahomedans, and they desire again to be considered as pure Rajpoots; but having been contaminated, no Rajpoot will intermarry with them. The owner of a hyde of land, whether Seesodia, Rahtore, or Chohan, would scorn the hand of a Jaréja princess. Can the '*sic volo*' be applied to men who think in this fashion?"

CHAPTER XII.

BUDDHA.

The conflicting opinions which have prevailed among the most intelligent Oriental writers respecting the origin and antiquity of this and the Jaina sects, and the little historical light that has yet been afforded to disperse the darkness that ages has spread over them, leave us, at the end of many learned disquisitions, involved in almost as many doubts as when we commenced upon them. By some, the extensive sect of Buddha is supposed to have derived its origin from, and to have been identified with, the ninth *avatar*, or the last appearance of Vishnu upon earth; when he is said to have appeared to reclaim the Hindus from numerous abominations into which they had fallen, and to teach them more benevolent forms of worship than those which, through the means of human and animal sacrifices, they then practised. These mild doctrines were too simple, and interfered too strongly with the privileges of the Brahminical priests to be long tolerated by them. A religious war, in consequence, ensued between the old and the new sects, and that of Buddha was ultimately expelled from the hither peninsula of India.

In noticing this most beneficent of the explanations of Vishnu's ninth incarnation, we are left in considerable perplexity to account for the apparently inadequate manifestation of his power to punish the sacrilegious Brahminical opponents of his divine will: and this will lead to the observation, that the Buddhas wholly, and the Brahmans partially, disavow this incarnation of Vishnu; the former insisting that the worship of Buddha possesses a far higher claim to antiquity than that of the deities of the Brahmans, who, they maintain, came from other countries, and established their own religion, mainly by the power of the sword, on the ruins of the more ancient one of Buddha, which had for ages before prevailed. This point will be noticed again presently.

The Brahmans, on their side, aver that this appearance of Vishnu was not an incarnation, but merely a manifestation of his power; the object of which they account for in a manner peculiarly their own.

It may have been noticed in other parts of this work, that the gods of the Hindus were not remarkably scrupulous about the means which they adopted for the accomplishment of any especial purpose that they might have had in view, whether that purpose were the establishment of individual supremacy, the benefit of the celestial hosts, or, more benevolently, the good of mankind. Thus we find Vishnu, in the *Vamuna avatar*, deceiving Maha Bali to dispossess him of his three kingdoms: and thus we find him, as Parasu Rama, and Varuna, opposing craft against craft to each other, as readily and effectually as two of the most skilful of modern diplomatists; the one to obtain a promise that he might take an undue advantage of it; the other, to evade that which sacred ordinances forbade him to retract. In the argument of the Brahmans here alluded to, we shall find the doctrine of the end sanctifying the means, carried to an extent which must be deemed more demoniacal than divine, and more in accordance with the character of a minister of evil, than of the preserving deity of the universe.

It is accordingly urged, that Vishnu (in some accounts it is said at the solicitation of Siva) manifested himself in the form of Buddha, to overturn the supremacy of the Asuras (or demons), the opponents of the gods; who, under Divodasa, by their extraordinary virtue, piety, and practice of the holy doctrines of the Vedas, had become eminently powerful and happy It would thus appear that the Hindu immortals were not behind earthly mortals in cherishing those evil and base passions of the heart, envy and uncharitableness, which we are apt so frequently to decry, and, like the gods of Swerga, too frequently to nourish. But be that as it may, Indra and his subordinate deities were alarmed at the increasing virtue, and, in consequence, extending power of the Asuras; and applied to Brahma, Vishnu, and Siva to protect them from the distress which they anticipated from such exemplary holiness and goodness. Brahma, whose blundering good nature, as may be discerned on many other occasions, so frequently led the gods into almost insurmountable difficulties, appears also on this to have granted a boon (and to have obtained Siva's consent thereto) which he could not recall, to Divodasa, that none of the deities should exercise their power in that monarch's dominions of Kashi. Vishnu and Siva accordingly declared, that it would be impossible to resist or overcome the Asuras, so long as they continued to be virtuous and to adhere to the religion of the Vedas. Continuing, however, to experience the solicitations, and to witness the anxiety of Indra and the other gods, Vishnu at length assumed the form of Buddha, and by preaching doctrines of a more humane character than those of the Vedas, caused Divodasa and the Asuras to become apostates from that faith, and thus enabled the gods to overcome them, and establish their own supremacy on the subversion of their just and pious opponents.

This legend, of which there are several versions, puerile, and we may add highly immoral as it may appear, is a correct specimen, in point of extravagance, of many others contained in the *Puranas*. It reflects too little credit on their deity, for the Vishnaivas to insist so strenuously on the manifestation of his power in the ninth *avatar* as in the others; and this incarnation is in consequence held in infinitely less esteem.

The more beneficent explanation of Vishnu's appearance in the ninth *avatar*, mentioned in the preceding part of this article, must be equally unsatisfactory to the Brahmans; inasmuch as it places the priesthood in a direct and sacrilegious opposition to the god whom they profess to serve.

The Buddhas, however, as I have before stated, wholly deny the identity of their deity with the *avatar* in question. They admit the divinity both of that god and others of the Vedantic faith; but they insist that they are greatly subordinate to Buddha, the worship of whom they carry back to a period far anterior to that of the gods of the Hindus. They do not acknowledge a creation of the universe; but they admit that it has been destroyed many times, and by some extraordinary operation been as often reproduced. Each of these regenerated worlds was governed by Buddhas, of whom they enumerate twenty-two. The present universe has been ruled, successively, by four, of whom Gautama or Gaudama, whose doctrines now prevail in Ceylon, Ava, and some other places where the religion of Buddha is acknowledged, is the fourth. A fifth, Maitree Buddha, is yet to come.

From the contradictory jargon of the Buddhas respecting the objects of their worship, it may be collected, that they were men (although their worshippers say they were first gods) of surpassing piety and virtue, who by their holiness raised themselves to a state of beatitude; obtaining, in the first instance, admission into one of the lower heavens, from whence, after a stated period, they again, in accordance with the Buddha doctrines of transmigration, manifested themselves upon earth, and by increasing piety obtained a title to a higher step on the ladder of celestial bliss, and so on through various births and successive elevations, until they arrived at the highest heaven, or absorption into the divine essence, at which all the supremely good will eventually arrive. The personage who last governed the universe (such as he may be, divine or human), and who is now worshipped, they say is dead; and that a sort of interregnum will prevail till the appearance of Maitree Buddha, during which the governing power is in the hands of a servant of Gaudama, Maha Brahma, who is consequently (though not a Buddha, which he may become hereafter) the regent of the universe, and at present superior over all the gods. His reign or regency will last many ages longer, when that and the present universe will terminate together. He will then ascend from the ninth heaven in which he now resides, through the seventeen superior heavens, till he arrives at the highest, when he will become a Buddha, and be worshipped in his turn. How many may be now on the road before him it may be difficult to ascertain; but in respect of the universe, a new one will, some how or other, be formed, or will form itself, over which another vicegerent will preside: and so matters will go on till worlds shall be no more, if such a thing can, according to the belief of the Buddhas, happen.

With these extraordinary and complicated ideas of infinity, the Buddhas may well challenge the Brahmans on the score of antiquity. Fortunately, however, for the latter, the claims of the Buddhas are veiled by as much mystery as their own; so that, as neither of them are sufficiently lucid to be comprehended by a dispassionate party, they are likely to have full scope, both for themselves and their respective advocates and champions in the west, to argue the point to the end of the present *calpi;* unless some extraordinary and unexpected manifestation should, in the mean time, take place.

As in most cases where much obscurity prevails, conjecture is correspondingly active, numerous arguments have been adduced by European writers in support of the claims of those two sects. By some it has been urged, in favour of the Buddhas, that, as man in a primitive state of society would be more likely to entertain a belief that the universe was the effect of chance, or of some natural operation, rather than the creation of a divine power, it will follow, that such being the creed of the Buddhas, that portion of the people of India who had adopted the Brahminical faith must have done so, and have departed from an earlier belief, in consequence of an advance of knowledge among them, which other parts of the same country did not experience; and that, therefore, while the Brahmans, who first among them acknowledged and worshipped a supreme Being, were departing afterwards from that unity of worship, and erecting idols as symbols of his power and attributes, the Buddhas remained stedfast in their disbelief of a first divine cause, and in their adoration only of virtue and goodness, as exemplified by their learned and pious sages, whom they in consequence raised to a state of beatitude and worshipped. The religion of Buddha must then, they say, be the most ancient. Others, adopting an opposite reasoning, have argued that the Brahmans, when they arrived in India from some other country, found the worship of Buddha to be then established, and, in compliance with the feelings of the aboriginal inhabitants, engrafted it on their own polytheism.

Others again, the advocates of the priority of the Brahmans, either urge the ninth *avatar* of Vishnu, or allege that the sect of Buddha has been founded by good and virtuous men, who were disgusted at, and dissatisfied with the idol worship of the Brahmans, and who, running into contrary extremes, introduced, in opposition thereto, and to its attendant sanguinary sacrifices, as a *summum bonum* of earthly consideration, a love and adoration of virtue and justice, and a benevolent regard towards the most minute of sentient animals. The major part of these learned theorists have, however, concurred in making Egypt the fountain-head from which one of these sectarial streams first issued, but they have not agreed on the main point—which of them had that honour; as it is by one given to the Buddha atheist, and by the other to the Brahminical polytheist.

It will be obvious that these, and a variety of corresponding arguments, can be only conjectural; but, in the absence of historical or other positive evidence, there are a few points which may be worthy of consideration. In most of the countries wherein the religion of Buddha now prevails, vestiges of the Brahminical worship are also found, as are the images of Buddha among those of the Brahmans in some of the earliest of the excavated temples of Hindustan. A reference to the article Japan, the islands in the eastern Archipelago, and countries bordering on the China Sea, with plates 37, 38, and 39, will shew that, among the Japanese, the first, second, third, and sixth *avatars*, with Hanuman and Surya, are clearly distinguished; and yet, according to Kempfer and other later writers, the worship of Buddha is now the prevailing onc in that empire. In China, Tonquin China, Tartary, Thibet, and Ceylon, the gods of the Hindu Pantheon are also met with; but, in some places scarcely, and in others not at all acknowledged, while the worship of Buddha is paramount. In Java, the concurrent testimonies of the late Sir Stamford Raffles and Colonel Mackenzie lead to the impression, that the once magnificent temples of that island were, like the early sculptured cavern temples of the Hindus, the works of these sects conjointly, either while they acknowledged the same objects of worship, or while, at least, they simultaneously worshipped their several idols in harmony and mutual toleration. Thus the most, to me, satisfactory conclusion which I can draw from these circumstances is, that the Brahminical is either the most ancient, or the original form of worship of the two sects, or it is not probable that, in countries where that of Buddha now prevails, the idols of the other would be so frequently found, and the worship of them extinct; or that, in other places, the temples of both would be discovered together, and alike magnificent in their ruins, overturned on the same spot by the ruthless hand of the Mahomedan conqueror.

It therefore appears the more reasonable conjecture, that the religion of Buddha commenced in Majadha, or Bahar, in the early centuries of the Christian era, and had its mythological origin in what is called the ninth *avatar* of Vishnu, or, in reality, in some wise or holy persons, who instituted, or practised, under the benevolent fiction of the power and sanctity of that deity, a mild and beneficent doctrine, in opposition to the sanguinary practices, and probably oppression, of the Brahmanical priests. The new doctrines may not, in the beginning, have excited any considerable degree of jealousy, or may have been too powerfully protected to be for a time attacked; but when, in the course of years, their extensive effects may have been more sensibly felt by a rapacious priesthood, uncompromising sectarial differences, (under political changes which begat opposing interests that led to attempted independence on one side, and intolerance and persecution on the other), may have arisen. The Brahmans were triumphant in Hindustan; the Buddhas spread their reformed, but atheistical, doctrines in the border and more distant countries, where the power and faith of their opponents were less potent and acknowledged. Persecution having then nothing more to feed upon, may have ceased, although enmity and its accompaniments, occasional wars, may have still remained; till dissensions among the powerful princes of the Hindus themselves may have checked that which the Persian and Tartar conquerors finally put a stop to, the contentions of the rival sects. But even at the present day their hatred still continues; the Buddhas considering the Brahmans as a set of devils, and the latter returning the compliment, by viewing the Buddhas as a race of vile and abominable heretics, infinitely worse than the Mahomedans.

In hazarding the foregoing conjectures, it must at the same time be acknowledged, that many very strong and sensible arguments have been adduced on the other side of the question. It may be, however, worthy of remark, that the conquests of the Brahmans over the Buddhas, towards the south, appear to have terminated in the island of Ramisaram, one of the chain of rocky islands called Adam's Bridge, lying between the southern extremity of the hither peninsula of India and Ceylon. The island is about two miles from the main. The pagodas or temples of this sacred isle, for such it is considered to be, are extensive, and are visited by pilgrims from very distant countries, whose donations, added to the munificence of the neighbouring rajahs, render unnecessary all kinds of labour in this highly favoured spot. Among the objects of worship, the emblem of Siva is one of the most prominent. According to the late Colonel Mackenzie, a custom prevails in this island, which is not uncommon in the southern parts of the continent of India, by which the territorial chief of the island (a member of a family of Byraages, or devotees, to whom the guardianship of it belongs) is doomed to a life of perpetual celibacy; the succession being carried on by his sisters or collateral relations, who are permitted to marry.

The island of Manaar is separated from the shore of Ceylon, like that of Ramisaram from the main land, by a channel about two miles in width. Here the doctrines of Buddha prevail: so that the narrow channel between these two islands would appear to have opposed an unsuperable barrier to the farther progress of Brahmanical intolerance and persecution. There are, however, the ruins of Hindu temples, and others which once belonged to the Hindus now used for the worship of Buddha, in several parts of Ceylon, so that that religion must have extensively prevailed in the island previous to the contests between the two sects. The emblems of Mahadeo appear to be more common than others. Of these buildings and emblems the Cingalese, at the present day, appear to know but little, as they ascribe them to the agency of evil spirits.

Leaving this doubtful point of antiquity to the judgment of the reader, I will proceed to describe, as briefly as I can, the very extensive sect (perhaps the most extensive that is known) of Buddha, whose doctrines are now acknowledged in Ceylon, some parts of Hindustan, Nepal, Thibet, some of the provinces of Tartary, the empires and their dependencies of China and Japan, the kingdoms of Ava and Siam, and most of the various countries which are situated on the shores of the China Sea.

In this vast extent of country Buddha is known under numerous names, and has been identified by learned European writers, alike with the patriarchs of our own sacred history, the sovereigns of Egypt, and the princes of Hindustan. Some have supposed him to have been Noah, Moses, &c.; others Sesac or Sesostris of Egypt; while others, again, have imagined him to have been the same with Woden, the god of the Scandinavians, whose worship extended during the barbarous ages over the various kingdoms of the west. It will be unnecessary to discuss these theories, as it is my object to describe the practices and the creeds of the Hindu religions, as far as I can comprehend them, as they actually prevail, rather than to enter upon abstruse arguments, which, after all, would be only heaping another conjecture upon the unstable pile that has already preceded it.

Buddha is now worshipped in Ceylon and the Burman empire, under the name of Gautama or Gaudama. It is variously spelt, but there is no distinct difference in the sound. He has many names, some of which are derived from the postures in which he is placed. In Siam he is called Pout and Sommonokodum; Pott or Pote, in Thibet; Saka, in China; Xaka, in Japan; and Chacabout, in Tonquin China. Neither Xaka nor Chacabout, at the time of the Hollanders' embassies to Japan, or Taverner's visit to Tonquin China, appear to have been held either in exclusive worship or in the first estimation. The image of Xaka, as represented in Japan, will be seen in fig. 4, plate 37, and noticed farther under the article JAPAN. In the same degree of consideration, according to Dr. F. Buchanan, Buddha would appear to have been held by the Cochin Chinese; but according to Mr. Finlayson, who accompanied Mr. Craufurd's mission in 1821-2, they seemed to have had no religion at all; at least none that he could comprehend; unless a belief in charms, putting raw meat on their altars, and scattering scraps of gilt and painted paper, could be termed such.

Various data have been assigned to the period of Buddha's existence on earth. The most correct seems to be about five hundred and fifty years before the birth of Christ.

Whatever pretensions to divinity Buddha may have had previous to his appearance on earth, Gautama (or under what other name he may be known the present Buddha, was born the son of Soododama Rajah, king of Giamba Dwipa. His mother was Maya Maha. He lived in a most happy, and of course correct manner with his queen Yessadra and *forty thousand* concubines for thirty-one years, when he turned ascetic for six years, to become a god or something like one. In this brief space of time his sanctity and austerities swept away all preceding peccadilloes. He was then Buddha for forty-five years, when he died, and ascended to the "hall of glory." His government on earth has been since that time, and will be for about two thousand five hundred years more, administered by his regent, Maha Brahma.

But whatsoever Buddha may have been, the doctrines that he inculcated were those of virtue, justice, and benevolence: so that those related of the ninth *avatar*, and those now ascribed to common practice, are in perfect accordance with each other. His commandments were originally only five; but were afterwards increased to eight, some say to ten. The first five are considered necessary towards salvation; the others are meritorious, but not imperative. The five are:

1st. Not to kill a living creature of any kind.
2d. Not to steal.
3d. Not to commit adultery.
4th. Not to speak an untruth on any occasion.
5th. Not to use intoxicating liquors or drugs.

The meritorious commands are to abstain from female intercourse on the eighth and fifteenth days of the moon's increase, these days being sacred; not to eat after mid-day; and not to sleep on costly, soft, or elevated beds, but on clean mats. The others inculcate, generally, virtue and benevolence, and the practice of individual abstinence.*

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* Although Gautama, in the second and fourth commandments, imperatively enjoins honesty and truth, it would appear that, like Vishnu, he did not think cunning and fraud to be sins of a very heinous nature, if they were exercised to answer an end which he deemed good. We accordingly find him practising both against the Assura Nat, to expel them from their heavenly abode Mienmo, in alluring them to drink wine, which he also pretended to do himself, but drank another beverage of a harmless quality. The Assuras followed, as they imagined, the example

The Buddhas do not, as has been before stated, believe in a creation of a world, but in a succession of worlds, the beginning or end of which Gautama did not obtain a knowledge of. The present universe is composed of many worlds. In the centre of these is a large stone (as it is termed), or country of vast extent, in which dwells Buddha. Around this stone is water, and on the outside of that is another stone; and around these again, others: some of which are inhabited by the planets and celestial bodies, and others are uninhabited. Among these outer circles are four other stones or countries, whose inhabitants possess very superior claims to our consideration: one race of them having faces like half moons; another (*Giambu,* or in Ava *Zabudabar,* the earth), triangular faces; a third, perfectly round faces; and a fourth, those of an entirely square formation. These stones are severally red, green, yellow, and white, of which colours the complexions of their inhabitants partake, only our defective organs of vision will not allow us to perceive it. The country which we inhabit is the most southern of these stones, and the age of man in it is eighty years. In two of the other islands the inhabitants live to five hundred years, and are in the one nine, and in the other six cubits high; but in the fourth, or northern island, called Unchigru, the people live for a thousand years a life of enchanting and unchequered ease and enjoyment. For labour there is no occasion, as luxuries of every kind spring spontaneously from a tree called the *Padeza Bayn,* which instead of fruit produces precious garments, and rice, and meats of most exquisite flavour and in every variety, to suit the particular taste of each individual, ready cooked. Of this food, such is its nature, a person need partake only once a week. In this enviable and happy spot, ease and gratification are the order of the day; for no sooner is the repast finished, than the remains of it in a moment disappear. Danger and sickness are here unknown, while unfading youth casts over the countenances of all the perennial sunshine of happiness and tranquillity.

I am almost afraid to proceed with my abstract of the description given

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of the god, and became intoxicated. Gautama then called his followers, and dragged them neck and heels away from Mienmo. This story, if it have not the same foundation, is much upon a par with that related of Vishnu at Kashi.

of this fairy land by Dr. F. Buchanan, from whose excellent essay on the Burmans I have gleaned my knowledge of it, lest in this age of emigration I should frustrate some of the laudable and considerate plans of our Colonial Secretary. However, as it is proper that so interesting a country should be more extensively known, I must venture to continue my relation, with as much brevity and as much adherence to veracity as the subject will admit of. Women in this delightful island bring forth their children in the streets without pain, and there leave them. In this there is nothing whatever unnatural, as the children thus left do not die; for the passengers put the extremities of their fingers into the mouths of the infants, who from thence suck a most exquisite nectareous liquor, by which they are refreshed and nourished for seven days, in which time they become full grown. No one knows his own relations, not only for the above-mentioned reason, but also because all the inhabitants of the northern island are of the same form and golden colour. Whenever, therefore, a man and woman, struck with mutual love, wish to contract marriage, they retire under the shade of a most agreeable kind of tree. If they be not nearly related, this tree bends down its branches and leaves, and forms for them a delightful bower; but if they be related, they immediately discover their consanguinity by the then unbending branches. These islanders are thirteen cubits high, and are very handsome, especially the women, who excel in softness, suppleness, and elegance of limbs.

Skies of heavenly serenity and a delightful temperature reign for ever in this enviable country. Its trees exude gums of aromatic fragrance; and streams of sandal-wood, in which the natives bathe, issue from every part of the island.

All this is blissful and wonderful enough for common understandings; but if any of my readers should be pleased to soar into the regions of romance, wherein I beg to assure them I have not, comparatively speaking, yet entered, I must refer them to the eighth article of the sixth volume of the *Asiatic Researches*, where they will find the Nats, or inhabitants of the heavens above the country in question, blessed in an inconceivably multifold degree with the luxuries of very surpassing trees, and numerous other *et ceteras,* which turn the legends of the Arabian Nights and Fairy Tales into mere bagatelles. But as that volume may not be at hand, the following description of the elephant of the Nat sovereign may for the moment suffice: "This elephant has thirty-three heads, corresponding to the thirty-three Nat princes. Every head has seven teeth, which are fifty *juzana* in length. In every tooth are seven lakes; in every lake, seven flowering trees; on every tree, seven flowers; in every flower, seven leaves; in every leaf, seven thrones; in every throne, seven chambers; in every chamber, seven beds; and in every bed, seven Nat dancing girls.

"The stature of these Nat is three *gaut;* the duration of their lives thirty-six millions of years; and they do not require the light of the sun and moon, since that from their own bodies is quite sufficient, as they shine like so many suns and stars."

These planets are, however, the palaces of Nats. He of the solar orb has his of gold and crystal, while that of the gentleman who inhabits the moon is of silver and carbuncle.

But, after all, the Nat and the *Padeza Bayn* trees are nothing to Gautama and the tree (*Gnaing Bayn*) under which he received his divine nature. Under this tree resides the king of the elephants, in all the luxury of an elephant Sardanapalus.

The Buddhas, like the Brahmans, have had their Assuras or Nat demons, and furious wars have taken place between them; which have, of course, terminated in favour of the most worshipful party. Both sides, on those occasions, performed prodigies of valour, though no one was killed on either. These contests were at length decided by a trial of skill instead of prowess, the Nat prince having challenged Gautama to decide their supremacy by the power which either had to conceal himself from the other. The challenge having been accepted, the Assura changed himself, while Gautama closed his eyes, into a grain of sand, and descended to the centre of the earth. This the god, by his omniscience, knew very well, and accordingly clapped his left hand over the hole, and with the right tossed about the earth like a tee-totum, till his opponent became, if the term may be used, completely sea-sick. On his coming up from his hiding place, Gantama in an instant transformed himself into a minute atom, and placed himself over the eye, between the eyebrow and the eyelid of the assura, and called to him to seek him. The other hearing the voice so near, looked and groped, and groped and looked in vain; till having wandered through the four great and two thousand small islands of the world, the ocean, and Gautama and the Nat only know where besides, he found himself harrassed, vexed, fatigued, and frustrated, and gave up the contest, acknowledging the superior power of Gautama, and calling upon him to shew himself. This the god did by making a ladder of gold and gems, and lowering it before the face of the astonished Assura. He then descended, not as an atom, but in all the glory and attributes of his divine character.

The heavens of the Buddhas are twenty-six, placed one above another. At the end of the *maha calpi*, when the world will be at an end, six of the lower of these celestial abodes will be destroyed by fire, four by storms, and six by water. The four superior heavens will escape destruction; but what will become of the six intermediate ones does not so clearly appear.

The great hells are thirty-four; but besides these there are a hundred and twenty smaller hells. Those which are hot lie immediately under the earth; which may possibly account for the many volcanos, whirlpools, and sundry explosive and other turbulent things that it contains.

The punishments for sinners in these hells are as correspondingly degrading, as the condition of the good is in the heavens transcendently happy: with this difference, that in their amended state they contrive to forget (a thing *very uncommon* in this lower world of *ours)* what they ascended from: whereas, in their debased situation, their reminiscences are more perfect; as we are told of a priestly dignitary, who having, for practices it may be presumed partaking of the nature of the insect, been transformed into a louse, became so absolutely miserable at the idea of his goods and chattels, especially his garment, in which he took great pride (unlike the pious and patriarchal pastors of the western world, who entertain no such proud or selfish feelings, or worldly considerations for rich garments or rich chattels of any kind) being divided among the surviving priests, that his agitation was painfully obvious to his old associates, who, with the feeling common to their order towards sentient animals, applied to Gautama to know what to do. The deity desired them to wait seven days (the term of a louse's life), in which time the miserable insect (as will be seen hereafter), would be emancipated in some way from his then unhappy state. A louse's mental agony is, however, but as the bite of one to some of the infernal punishments of the Buddha's Tartarus. Assura Nat are their Minos and Rhadamanthus, and, as it may be imagined, are not very tender in awarding to their opponents their full share of any tortures which their misdeeds may have called for. One of these is, that a man as big as three mountains, and who is always in a hungry state, is tantalized by having a mouth no longer than the eye of the finest needle. The punishments attributed to the hells of the Buddhas assimilate so nearly to those of the Hindus, that a farther description of them may be referred to the account which will be found of them under the head of Yama, and the figures in plate 28.

The destruction of the world will, it is imagined, take place in the following manner. A great rain will, at a future time, fall in torrents; after which not a drop will descend from the heavens for a hundred thousand years. In this period plants, animals, and every living thing will perish, the sun and the moon will disappear, and, in their stead, two false suns will arise. The one will succeed the other, rising when it sets. There will then be no night. The heat will be intense, and small bodies of water will be dried up. A third sun will arise and dry up the largest rivers; a fourth and fifth will come and dry up the different seas; a sixth will rend asunder the 1,010,000 earths, from whose rents will be emitted smoke and flames. By the seventh sun the heavenly mountain Mienmo, and all its celestial inhabitants, will be consumed. The destroying fire, having then nothing more to feed it, will expire of its own accord.

The Buddhas allege that every thing exists from natural causes; that virtue brings its own reward, and vice its own punishment; and that the state of man is probationary. If he be virtuous, he will, after death, ascend to one of the lower heavens, but will be born again many times: and as he may each time continue virtuous, or according to the extent of his virtue, he will progressively ascend in the scale of celestial bliss, till he may finally reach the highest heaven, and obtain Nivani or absorption, not as the Hindus believe, into a supreme being, which would not be in accordance with the doctrines of the Buddhas, but a kind of cessation of animal suffering, and exemption from farther transmigration.

If he have been wicked, he will, in like manner, descend into the different hells, and will exist again in the forms of different animals, according to the nature and extent of his sins; but the duration of his punishment is not eternal, and is still supposed to depend upon himself. He may thus, according to his conduct in the various forms he may exist in, be again elevated to the probationary condition of man; and, although his crimes may have once degenerated him into a lion, or, as just noticed, into a louse, a monkey, a mammoth, or a maggot, he will still, on attaining the state of man, be in a condition to look forward, by the practice of virtue, to obtain at a future period the blissful reward of Nivani.

If, however, he continue to be wicked in this degraded and degenerate state, he will descend still lower and become a devil, than which nothing can be imagined more base or miserable. Some of these devils are such hungry and abject wretches, that the very secretions of the mouth and nostrils are described as being delectable food to them. It is to be presumed that these hungry devils are not of the race of the Seven Hundred in Ceylon, whom Buddha (wherein he displayed signs of supremacy) ordered Vishnu to destroy; which that deity did, except one, by calling to his aid Vige Kumareia, the lion hero, and founder, in union with a female devil, of the early race of Singhalese monarchs. The story is curious, but would occupy too much space for this work. It will be found at length in M. Joinville's Treatise on the Religion and Manners of the People of Ceylon, in the seventh volume of the *Asiatic Researches*.

Gaudama has also enjoined, as a necessary qualification to obtain Nivani, the performance of *dana*, or the bestowing of alms; and of *bavana*, which (according to Dr. F. Buchanan) consists in pronouncing three words:

aneizzo, doccha, and *anatta.* The first is to shew that he recollects that life is subject to vicissitudes; the second, that man is thereby liable to misfortune; and the third, that exemption from either does not depend upon himself.

The Buddhas do not, like the Brahmans, respect fire; and the *rahans* (or priests) never kindle one, lest they should thereby destroy the life of an animal. They consequently do not cook any food; though they eat that which has possessed life, provided it be ready dressed; such, at least, appears to be the case in Ava, but in some places it is said to be different. They commonly subsist on provisions given as alms; to collect which they issue every morning from their convents, as early as it is sufficiently light for them to distinguish the veins on their hands. They do not beg, but they stop before every house in a street. If food be given to them, they put it into their *sabeit* or baskets, and pass on without returning thanks: if none be given, they go on to the next house in silence. They are clothed in a large yellow mantle, folded becomingly round them, passing over the left shoulder and leaving the right shoulder and breast uncovered. They shave their heads and beards, and go barefooted: are usually clean, but do not wear any ornaments (see fig. 6, plate 33). On receiving the sacerdotal rank, they are enjoined to live in houses built under trees in the woods: but these injunctions are qualified, so that they usually reside in convents or colleges, which in Ava are described as the best habitations in the empire, built in the most agreeable situations.

They are well-conducted, kind, and hospitable to strangers, and are the best-informed men in the Burman empire. Each college has a head, called *zara* or teacher; of which, according to the size of the colleges, or the estimation in which they are held, there are degrees. The head of the colleges is the *zarado* or royal abbot. Towards the whole of them the utmost respect and attention are shewn. They are the gratuitous instructors of youth, which is considered as a work of merit.

During their priesthood they must abstain from female connexion, and observe other strict regulations; but may, at any time, leave their convent and marry, which is frequently done. A priest must be provided with the following articles: the yellow mantle before-mentioned, a *sabeit,** a mat, a pillow, a bucket to draw water and a bottle to contain it, a drinking-cup, a fan to use as an umbrella, &c. The head of the church in Ceylon is styled "Dammah Chandeh maha Nayekoh."

It may be imagined that in a religion extending over so many countries, a great diversity will be discovered in some of the minor practices of its votaries, although its fundamental principles may be throughout the same. This observation will probably apply to the foregoing account of the priests, whose manners and customs will unquestionably vary in unimportant points in some places, from what may have been noticed in others. In like manner, the temples and religious buildings of the Buddhas will be observed of various descriptions: some small and plain, others large and magnificent in their paintings and decorations: in other places, formed, as I have elsewhere related, by excavations in the solid rock of an immense extent, and equally astonishing in their magnitude and beauty.

In these temples, the images of Buddha, sitting, standing or lying down, are seen in great numbers, from three or six inches high to a colossal size. His images are, however, usually made sitting on a lotus throne or seat, sometimes supported on the backs of elephants, the legs turned up and crossed upon the seat, the soles of the feet being uppermost. The hands are sometimes also crossed, and resting upon the lap: at others, one hand is placed there with the palm uppermost, and the other hanging down over the right knee. The hair is short and curled, like a negro's. Sometimes, principally among the Burmans, ascending in a spire of various lengths (fig. 1, plate 29, and fig. 2, plate 30); at others, as in Ceylon, forming a sort of triform flame (fig. 4 and 5, plate 29); and at others the head is covered with a rich *mughut* or cap. The countenance should be benign, placid, and contemplative, indicative of the mild and humane doctrines which he preached.

Kœmpfer, in his work on Japan, says that the Japanese Buddhists have a temple which they call the Temple of the White Horse. Fig. 2, plate 29, taken from a carving about four feet high, and half as many broad, in my possession, represents Buddha mounted on a winged horse. I believe the carving to have come from Ava. It is badly proportioned, but is richly painted and decorated. The colour of the figure is white: his hair is in the usual way, terminating on the top of his head in a spiral manner: his robe or coat is green, with golden flowers; his *perjammahs* are red, also with flowers. Over his head he brandishes with one hand a scimitar, with the other he holds the reins of his horse; which animal is richly caparisoned, and, in consequence of being covered with silver leaf, has a dazzling white appearance. Captain Low, in his description of the divine foot of Buddha, states that his horse Kanthat Assawarat, forming one of the divisions of the divine foot, bore Phra Puttha, or the Siamese Somonok-hodom, when he rode towards the banks of the Jumna.

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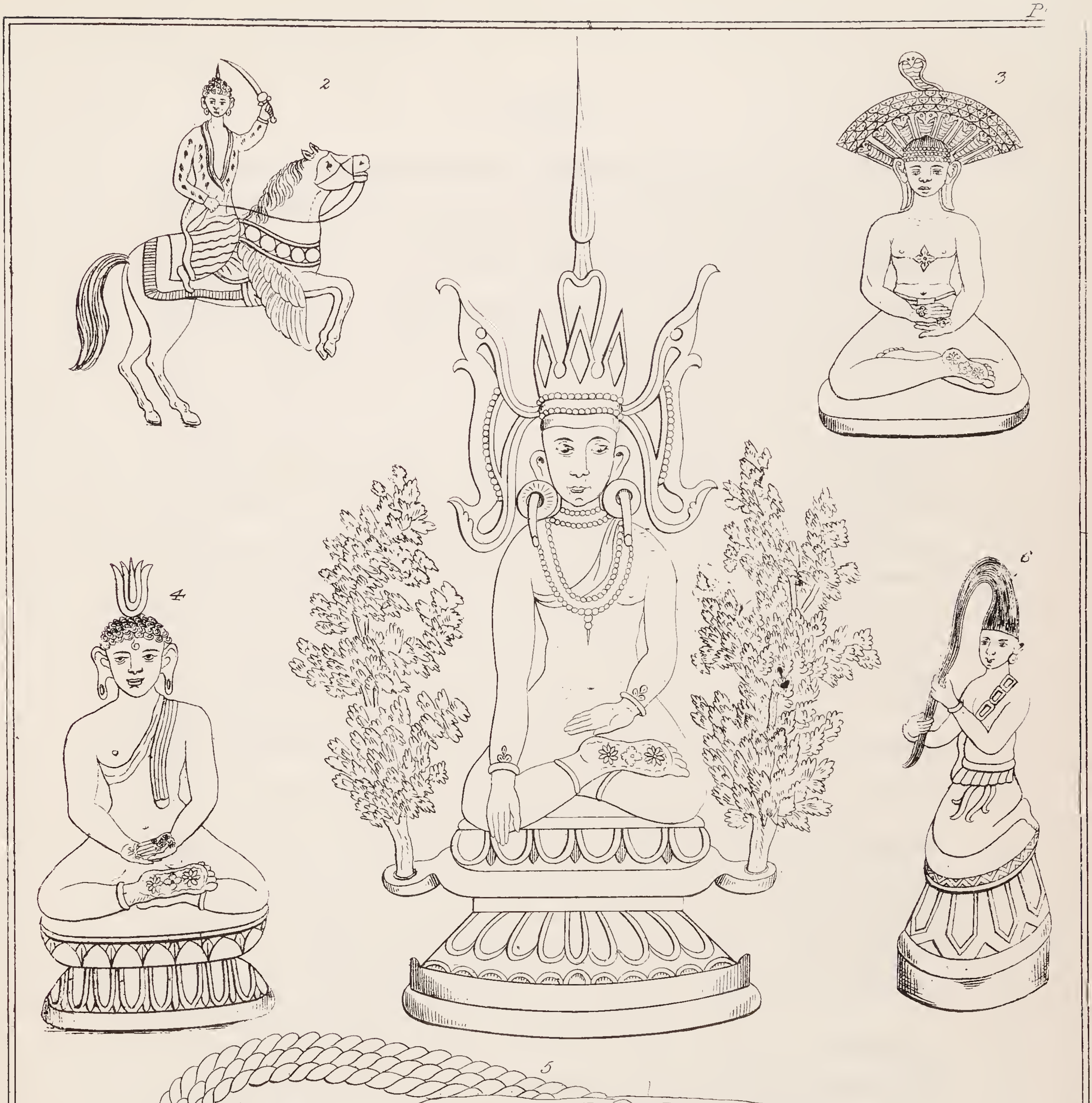
* The sabeit is a round black covered vessel, usually made of lacquered basket-work.

Fig. 1, plate 29, is taken from a beautiful cast of Buddha in copper, gilt. He is represented sitting in his usual form of contemplation. His head is covered with a richly-gemmed tiara or crown, from which, on each side, project large ornaments resembling bows, or the convolutions of serpents, the tails of which appear to hang through his ear-rings. The spire on the top of his head is of considerable length, and he is also adorned with neck ornaments. On each side of him is a tree. Whether this really elegant cast, in all respects very inadequately copied, may have been intended to represent Buddha, the portion of Narayana in the wild and dreary forest, or, as I imagine, in grateful recollection of the condescending trees which bent their graceful branches over the form of Mayamaha, the mother of Buddha. when, in travelling to see her father, she was seized with the pains of labour in a garden, I do not know. On the sole of his foot is the mark called the *chakraverti*, or wheel or discus, which should also have been on the palm of his hand, by which, on that occasion, the sages divined that he would rise to considerable eminence.

Fig. 1, plate 30, is from a large cast in metal of Buddha. Fig. 2, in the same plate, from a sculpture in white marble from Ava: the positions and contemplative countenances the same. The figure from Ava has an orna-



Clerk. lith. 41 Dean Sᵗ. Soho.

Fig. 1. Buddha. 2. Dº. on the winged Horse. 3. Dº. of Bengal. 4. 5 Dº. of Ceylon. 6. The Princeſs with the long Hair. who preserved the life of Buddha.

Published by Parbury Allen & Cº. London. 1832.

mental spire surmounting his head, which the other has not. Fig. 3 is from the temple of Rama, and is of course the Brahminical Buddha. In this figure it must be observed that the hair, instead of being short and curly, is long. His eyes, instead of being bent down in a contemplative manner, are open; and his ornaments are also Brahminical. Fig. 3, plate 29, is, in General Stewart's description, called the Buddha of Bengal. I believe it to be (but am open to correction) the same form of Buddha that is seen in Thibet.

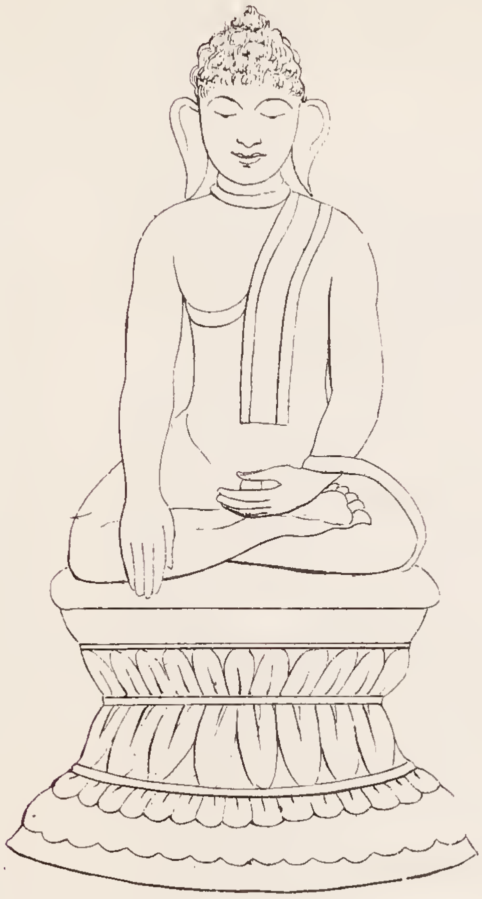
Other objects of worship among the Buddhas are sculptures and carvings richly gilt, like his images, of the divine foot of Buddha. He is stated to have placed one in Ceylon, the impression of which (if we may believe all we are told on the subject) is still to be seen on Adam's Peak in that island, and the other in Siam. The stride for a becomingly sized man, like the impression of his foot on Adam's Peak, may be deemed somewhat apocryphal; but as I make it one rule not to believe all I hear, so I have established another, not to call in question all that I do not see; and as the reader can decide as independently on the facts of the case as myself, I will leave them to her or his judgment. These feet represent various hieroglyphics, illustrative of the actions Gautama, &c. (see fig. 4, plate 30;) who seems, besides the one just noticed, to have made many extraordinary strides, although none that I am aware of so wonderful as that. Among the mountains of Arracan, near the celebrated Shoechatoh Pagoda, are two other impressions formed in the same manner, one at the base, the other on the summit of a hill, ascended by a flight of nine hundred and seventy steps. This pagoda, in consequence of these impressions, is of singular celebrity, and is visited by devotees from all parts of the Burman empire.

In addition to these objects, there are numerous figures of saints and devotees placed in the company of Gautama in his temples; among which are those of his favourites, Mokila and Saribout. The last-mentioned personage is noticed by Tavernier. in his account of Tonquin China, under the name of Chacabou't, as having introduced the doctrine of Buddha into that kingdom. Another of the principal figures seen in the temples is a princess on her knees, with her attendants, offering up her long hair, in grateful recollection of having by it saved the life of Gautama. The story is somewhere told at length; but all I recollect of it is, that being once closely pursued by his enemies, the god threw himself into a river; when, being borne down by the stream, he was near perishing, till the royal maid projected herself over the water, and cast loose her hair. Gautama seized hold of it, and thus supported himself till his deliverer drew him on shore. Fig. 6, plate 29, from a metal cast, gilt, from a temple in Ava, is a representation of this fair preserver of the life of Gautama.

These images of Buddha, like those of the Brahmans, are made of various materials: black and white marble, crystal, the precious and other metals, wood, clay, and compositions of cloth and lacker. Those of the last description are very large, but light and portable. Some of those of marble are colossal, and the sculpture of one is, on occasions, among the Burmans, a concern of royal superintendence. In Siam, besides the articles which I have enumerated, images are formed of others of both rich and rare qualities. The Siamese burn their dead. If the deceased have been persons of rank, their ornaments, worn during life, are consumed with them. After combustion the molten metals (and it is said gems) are collected and then formed into images and placed in the temples. In a temple at Saccai, in Japan, there is reported to be one of this description, from Siam, of inestimable value. The deceased, whose splendid ornaments formed the concrement, was a Siamese princess. Images of Buddha are also made by these people, after combustion, from the collected fragments of the bones and ashes of the body. These are carefully scraped together, and kneaded into a paste with water. The idol is then formed, and having been lackered and gilt, is placed in the temple, and worshipped among, probably, his or her former associates in life.

This brief method of turning a deceased mortal into a gilded transcript of a deity, is, however, somewhat expensive, so that the rich only can indulge in the vain and ambitious gratification.

A singular custom also prevails among the Siamese, of, previous to combustion, cutting the flesh from the bones of a dead body, dividing it into small pieces, and then feeding with it the vultures, dogs, &c. which, on



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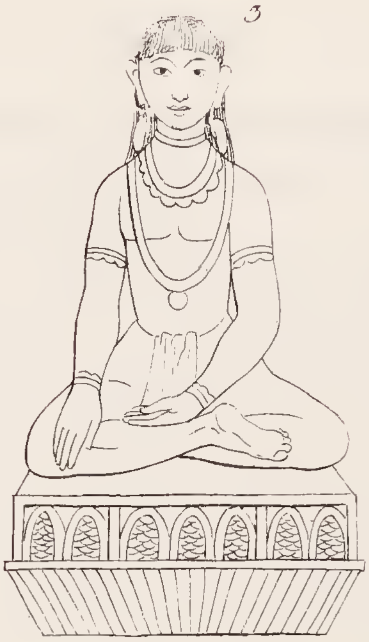

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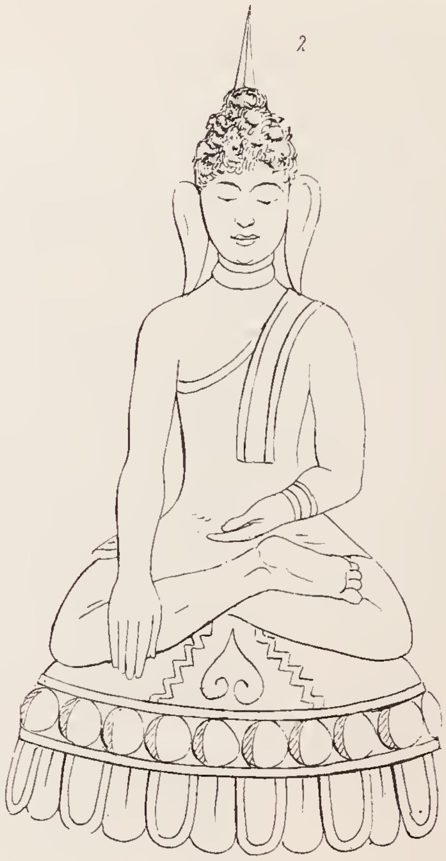

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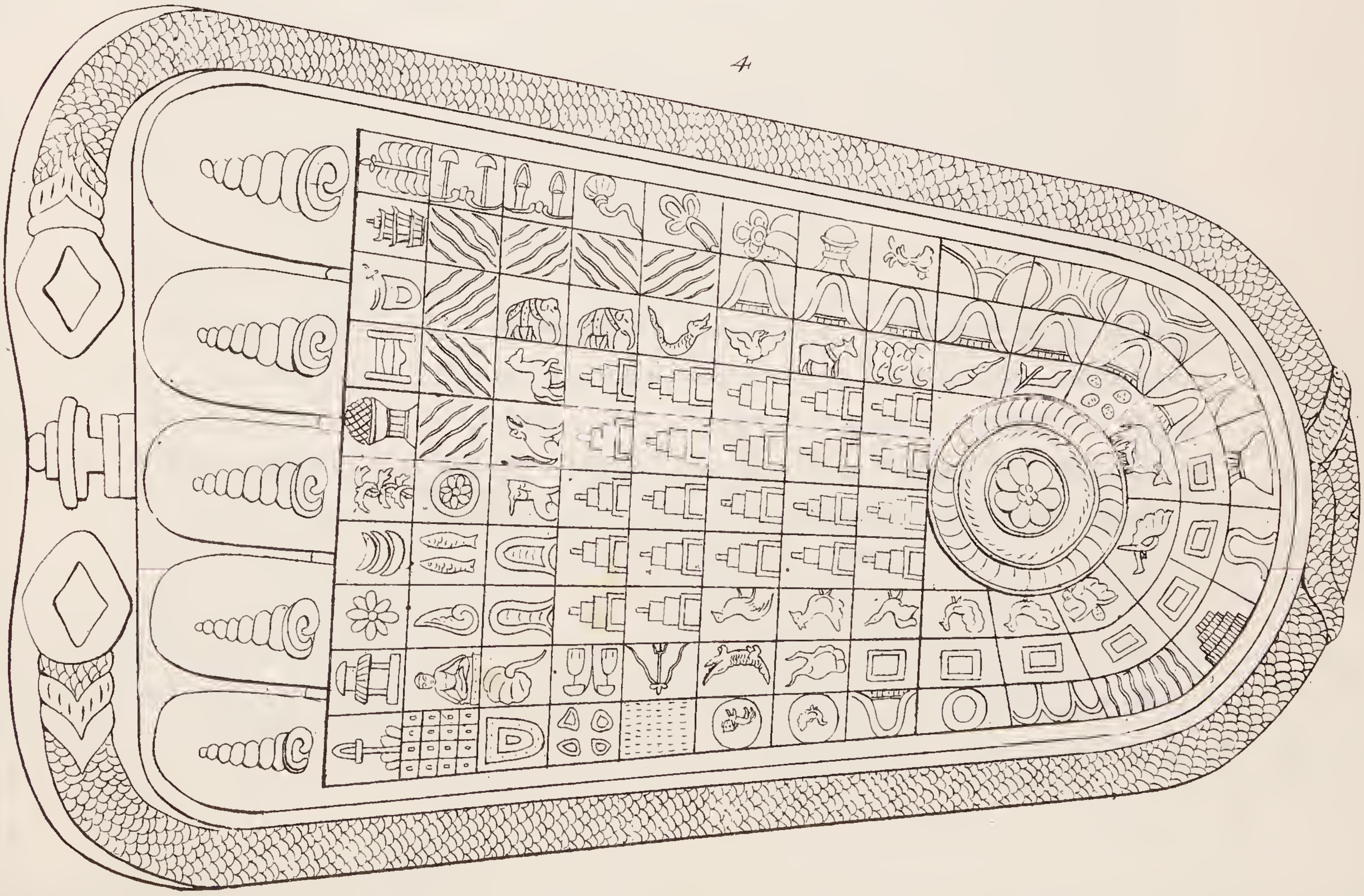

W. Clerk lith. 41 Dean St. Soho.

Fig. 1. Buddha from a Cast. 2. D.º from a sculpture from Ava. 3. D.º from the Temple of Rama 4. The divine foot of Buddha from a sculpture (gilt) in the Hall of the British Museum.

Published by Parbury, Allen & C.º London 1832.

this account, flock to a particular spot in great numbers. This act is considered highly meritorious, and may be supposed to have had its origin in the belief of the people in transmigration.

The Buddhists of Ceylon, according to Captain Mahony, have prayers adapted to circumstances, which are used privately in their houses, and publicly in the presence of the congregation. They are recorded to have been handed down from Buddha. The Buddhists are obliged to pray three times a day: about five in the morning, at noon, and towards the fall of night. Their devotions are addressed to Buddha and his *rahatoons* (apostles), with a religious respect for his code of laws, and the relics both of him and his *rahatoons*. The four first days of the changes of the moon are dedicated to public worship; but they have no fixed days for public festivals or thanksgivings. All are, however, at liberty to select such for themselves, which they particularize by different acts of devotion addressed to their saviour Buddha.

The Buddhas believe in the efficacy of charms and in the influence of particular days on mundane affairs, and usually consult a cabalistical doctor before they commence any undertaking of importance. These charms, they imagine, will preserve them from danger and sickness, and the bite of snakes, and render them invulnerable against either the sword or a musket-ball. Friday is with them, as it was in former times commonly with us, an unlucky day, on which a Burman will, on no account, commence a business of consequence.

The Jainas have been considered a subdivision of the sect of Buddha; but they differ from it, in some respects, as much as they do from the Brahmans in others. The Buddhas do not admit of castes, neither do they believe in a Supreme Being. The Jainas do acknowledge one, but deny his power over, or interference in either the creation of the world or any thing contained in it. They might, therefore, like the Buddhas, as well discard their belief altogether; the Buddhas admit into their temples images of the Brahminical deities, but do not in Ceylon, Ava, or Siam, acknowledge them as objects of worship: the Jainas both admit them, and, in a limited degree, do, I believe, so acknowledge them.

The offerings made by the Buddhas in their temples are various: "boiled rice; fruits, especially the cocoa-nut; flowers, natural and artificial; curious figures made of paper, gold-leaf, &c. &c." The rich present* white golden ornaments, elegant slippers, and other articles of a more costly description. Some, as a mark of their devotion, gild a portion of a temple, and others gild other parts; so that the whole becomes, by these means, fresh gilt. The king of Ava thus displays his munificence annually, by gilding anew many large temples: the heir-apparent also expends considerable sums in the same way.

At the age of eighty years, Gautama having entered Nivana, commanded that his images and relics should be worshipped.

The largest and most celebrated of the temples and pagodas erected in honour of him are pyramidical, or in the form of a dome. Fig. 6, plate 31, represents the great pagoda, or golden temple, called Shoe Dagoon, near Rangoon in the Burman dominions, and the dome-topped pagoda, fig. 8, in the same plate, one at Villigaam in Ceylon. The former is splendidly gilt, and is considered to be about three hundred and fifty feet in height, but there are others said to be five hundred feet. Round the *tee*, or umbrella at the top, are suspended a number of small bells, which, with those from *tees* of a great quantity of smaller pagodas that surround the great one, being set in motion by the wind, keep up a constant tinkling, but not unpleasing sound. These immense structures are sometimes of solid brick work, and at others mounds of earth faced with brick, having numerous niches round them, containing sculptured and other images of Buddha richly gilt. (See fig. 3, plate 31, from a large carved model of one of the pagodas.) Many of the images of Buddha, which formerly adorned the great *praws* or pagodas and the surrounding temples, are now in England, these sacred edifices having been despoiled by the conquerors of Ava. The

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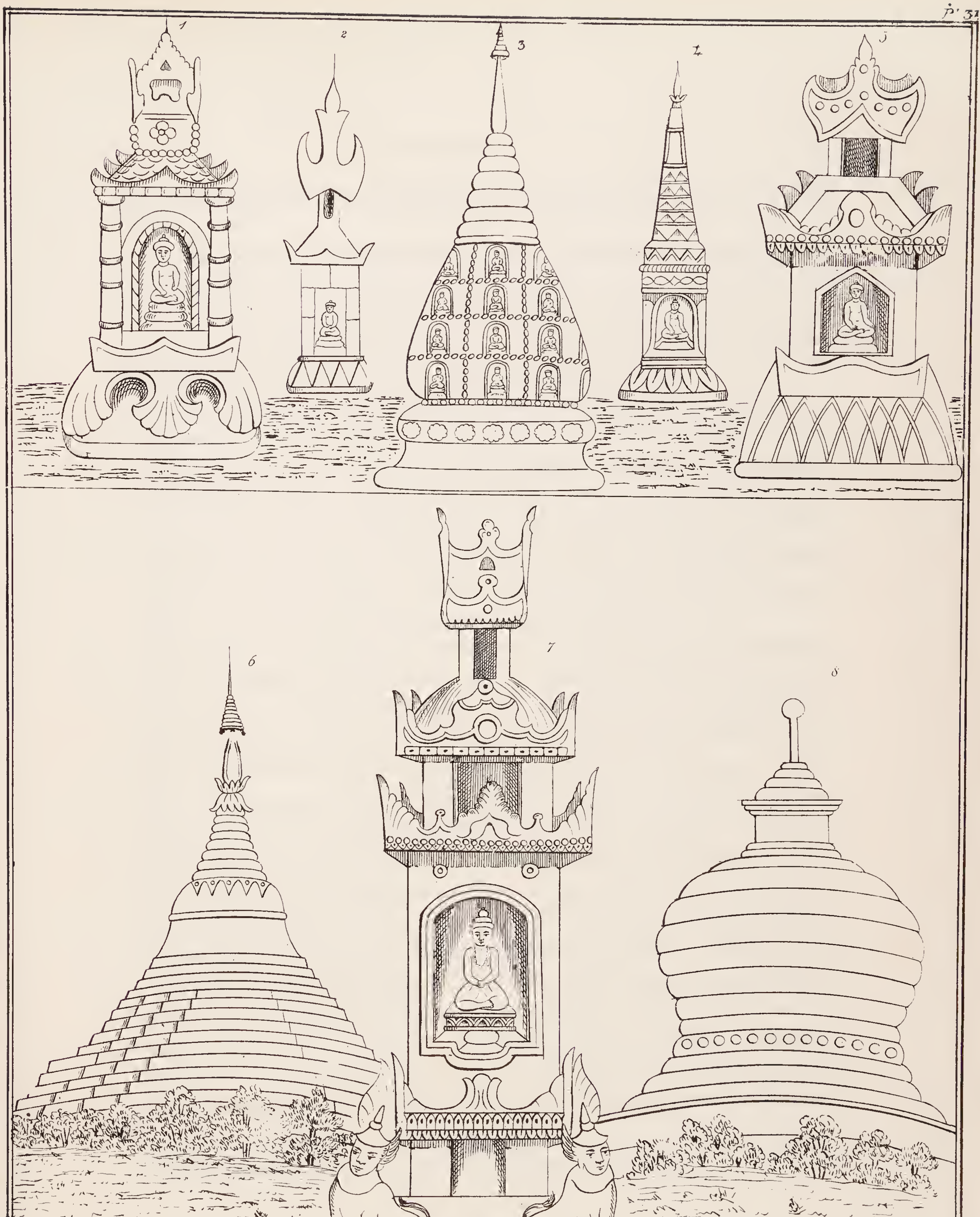
* The white umbrella is an emblem of royalty, and, ornamented with deep gold fringe, &c. is borne over the head of the king, as well as over that of the deity. Those of the princes of the blood are gilded and without fringe; the *woognhyes*, or ministers, are red; hereditary governors of provinces, yellow; inferior governors, or *myoowuns*, blue; subordinate officers, black with long handles; and the common people, the same colour, with shorter handles.

P. 31.



W. Clerk lith 4 Dean St Soho

Buddhist Pagodas and Temples from Casts, in Metal Gilt, Carvings &c

Published by Parbury, Allen & Co London, 1832.

other representations in the same plate are from models in metal, gilt, from Ava.

In the pagodas are deposited, at the time they are built, supposed sacred relics of Gautama, &c. such as part of a garment, a hair, a tooth, &c. &c. with small images of that deity. The pagoda is then closed.* In the Burma war, our soldiers, imagining that these pyramids contained treasure, opened some of them, but were ill requited for their labour.

It is in the smaller surrounding temples, which contain the images of Gautama (some of which are of a colossal size), that the adoration of his worshippers is found. These temples present a magnificent appearance, being splendidly gilt, and picked out with crimson. In that of the great *praw* at Rangoon was an image so large, that it is a well-known fact that an English officer placed the bed, on which he slept, on the palm of its left hand that rested on its knees. The temples of Buddha, both in Siam and Japan, are also splendid; but those in Ceylon are plain.

The two great seats of early Buddhism were Giya and Buddha Bamiyam. The last-mentioned place is situated in ancient Bactria, about eight days' journey in a north-westerly direction from Caubul. This once magnificent place has been cut, like the cavern temples of Elephanta and Ellora, entirely out of the solid rock of an insulated mountain. According to Wilford, it would appear to have been a city of temples. Some of the paintings on the walls are represented as still fresh, but the sculptures have been almost wholly destroyed by the ruinous hand of time, or the more ruthless hands of Mahomedan conquerors. The colossal statues still claim the attention of the traveller. Their dimensions have been variously represented, but their true ones seem to be about eighty feet in height. They are said to be Bhima, one of the Pandus, and his wife; which seems a very disputed point, as the Mahomedans call them Adam and Eve. In 1646, when Aurungzebe passed this place, he ordered some cannon-balls to be fired at them, one of which fractured the leg of the male figure; which miraculously, as both Hindus and Mahomedans believe, bled, in consequence, copiously.

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* That of the Shoe Dagoon contains the staff of Kaut-ka-than, the water-pot of Gau-na-gon, the bathing garment of Kathapa, and eight hairs from the head of Gautama.

Tradition attaches to this place the character of very high antiquity. It is said not only to have existed before the flood, but to have been the exact spot on which the first man was created. The question is an abstruse one, and I must leave it to others to discuss: but certain it is, that its claims to very great antiquity are unquestionable. To this spot Colonel Wilford has ingeniously sought to trace the origin of the great deities of the Hindus, identifying their characters with the acknowledged history of the progenitors of mankind. He farther informs us, that when Satan was ejected, or kicked out of the Garden of Eden, he leaped over the mountain, and alighted on that spot where Cabul now stands: hence the origin of the proverb, that the inhabitants of that country are the offspring of the devil. These honest folks do not pretend to deny Satan's visit, but consider it to be a libel upon them to aver that he had any offspring there; as they say he was very soon conjured away, by some who understood his value better, to another place.

In the first part of the third volume of the *Transactions of the Royal Asiatic Society*, Captain Low has given an intelligent and interesting description of the symbols on the Siamese Pra Pat'ha, or impression of the divine foot of Buddha. In this elaborate description, that gentleman says, "the list of the symbolical allusions is recited by the priests in their temples, and forms an essential portion of their recital. It consists of fifty measured lines, of eight syllables each, and contains the names of one hundred and eight objects or things." On comparing a pencil sketch, much rubbed, with the plate attached to Captain Low's account, and also with another from an apparently time-worn original in Colonel Symes' embassy to Ava, the former, as far as I can make it out, much resembles that of Colonel Symes' which is from Ava: Captain Low's from Siam. Most of the objects (although they are perfectly distinct in the one and confused in the other, and nearly throughout varying in their positions), can, with some few exceptions, be traced to be the same symbols in all. Of these symbols Captain Low enumerates in his description (the only one on the subject that I have met with) ninety-six, from which the following is abstracted:

No. 1. *Chakrane*, or the two chakras or discus, used by the deities in punishing the wicked. 2. The *Mongkut*, or tiara of Buddha. 3. The jar carried by the priests to contain their provisions, called Bát-keoent-hanán. 4. *Bymang*, or a water-jar, supposed to have belonged to Buddha before he entered Nivana. 5. *Talapat Nang*, the fan used by the priests instead of an umbrella, to shade them from the sun, and drive away insects. 6. *Passato*, or a palace in the form of a square, which should be seven stories in height. 7. *Taubai Lakshai*, or the royal standard. 8. Trumpets by which kings of old were wont to be announced. 9. *Pethakang*, or the golden bed. 10. The stone couch or seat of Buddha, supposed to be now the altar sacred to Buddha. 11. *D'ha Chang*, a flag. 12. *Pato*, the paper ensign. 13. The royal palanquin, or covered litter. 14. *T'hat T'hang*, a sort of salver. 15. *Wuchani*, a large fan, which kings only are privileged to have near them. 16. *Sineru* or *Meru*, the mountain of that name. 17, is the *Satt'ha Maha K'hangka*, or the seven great rivers. 18. *Cha Kama Wachara*, the first six mansions, including the habitations of mortals. Of these six, the first is the heaven of spirits, who remain in it 500 years, and visit their consorts 9,000,000 times. The second is the heaven of Indra, where the devata live 1,000 years, being blessed, as above stated, 346,000,000 of times: this heaven is 680,000 *yojanas*,* and the wall of his city 10,000, with 1,000 gates: every thing in it is upon a scale of corresponding magnitude and splendour: he had thirty-five consorts and 250,000,000 of mistresses. Thirdly, the heaven of Yama: here they live 2,000 years; but connubial bliss is dealt out to them with a more sparing hand, as they simply embrace their wives, and then not oftener than 144,000,000 of times. In the fourth heaven the inhabitants live 4,000 years: these only take their wives by the hand 576,000,000 of times: thus making up in quantity what they lose in quality. In the fifth heaven, the gentlemen only discourse with the ladies; but then it is 2,304,000,000 of times, and moreover for 8,000 years. In the sixth heaven, they look at each other for 16,000 years; but in that time exchange enough glances to supply for ages to come all the belles and beaux of the crowded coteries of this great metropolis, being no less than 920,000,000 of times. But it must not be supposed that these unions of hands and interchanges of glances are cold as the snow-clad peaks of the Himalaya: on the contrary, every thing is perfectly etherial, and it follows, by certain natural rules, as is often experienced in this lower world of our's, that these pressures of the hands and extatic glances are productive of highly beneficial and substantial results, in populating the heavenly worlds in question. Of the other heavens, and their inhabitants, we are left in the dark: but enough has, no doubt, been elicited in this very desirable account, to enable us to form a sufficient judgment. 19, contains the four great Dwipas or divisions of the world, heretofore mentioned. 20, is *Maha Samut Ho,* or the great sea. 21, is the 2,000 smaller Dwipas surrounding the great Dwipas. 22, are the huge golden fishes which swim in the ocean between Meru and the Dwipas. 23, is the *Raja Naja,* or famous King of the Snakes. 24, is *Chakravaling,* or the horizon represented by a wall of circumvallation surrounding Meru. 25, is Surya. 26. *Chand-héma* or Chandra. 27. Nakhata, a star; supposed the polar star. 28, an umbrella of seven tiers, used by royal personages only. 29, the mountain Himawa, or Himalaya. 30, *Satta maya sara,* or the seven great lakes of the Himalaya. Near this spot the Elephant King with his 8,000 followers and wives reside. 31, are the five rivers issuing from the seven lakes. 32, are the seven great rivers, or seven great waters. 33, is the Siamese whale or great fish. 34, is the horse of Himala or Himalaya, termed the horse of the sky, the supposed white * horse of the *Kalki avatar.* 35, the horse that carried Phra Phutt'ha, or the Siamese *Sonomokhodum,* to the banks of the Jumna. 36, is the whip used by the god on that occasion. 37, are four lions of various descriptions. 38, is the royal tiger. 39. The green elephant, and 40 is the white elephant which bore Buddha in one of his *avatars* on his back. 41, is the red elephant of the Himalaya. 42, is the elephant of Indra, described by Captain Low in a corresponding manner with a previous description of the elephant of the Nats. 43, is the King of the White Cattle of Himalaya. 44, is the *Me Kho,* the supposed cow of plenty of the Hindus.

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* The extent of the *yojana* appears to be not clearly defined; some making it thirteen miles, others only nine.

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* A white horse in Siam is highly prized.

45, is its calf. 46, is *Nawa,* the ship supposed to refer to the ark of Noah. 47, is a *Chourie,* or tail of the ox or yak of Thibet. 48, is the blue lotus, or water-lily, which, when Buddha walked abroad, sprung up in all its expanded beauty and brilliancy of colouring to prevent his feet from touching the ground. 49, is the red lotus. 50, is the boa, or flower of the lotus class. 51, is the tail feathers of the peacock. Under this number Captain Low has made some very benevolent and judicious observations, which I regret not being able to insert; they will be found in page 109 of the first part of the third voloume of the *Transactions of the Royal Asiatic Society.* 52, is the *Chank,* or shell, or buccinum, with the involutions turned from left to right. It is prized according to its number of convolutions. 53, is *Chattu Muk'ha,* or the four-faced Brahma. 54, represents the *Scarabæus,* or beetle of the golden mountains. 55, is the golden tortoise. 56, is the *Hanasa* of Brahma. This is the Hanza or Henza of Ava. 57, is the *Mangkaro* (or *mukara* of the Hindus), an aquatic monster resembling a crocodile. 58, is the melodious bird of paradise. 59, is the *Kinaro,* a figure half-bird, half-human, the same as is (I presume) shewn in fig. 10, plate 39. 60, is *Mayuro,* a bird so called. 61, is another bird, inhabiting the Himalaya mountains. This bird is said to eat iron filings, and, in consequence, the finest tempered swords are made from its ordure. 62, 63, and 64, are other birds. 64, is supposed to be the *Garuda* of Vishnu, 65, is *Hari* or Siva. 66, is an alligator. 67, is the wooden fence which surrounded the house of Sonomokhodum. 68 and 69 are various. 70, are the representations of the toes of the foot of the Phrabat. I have used this explanation generally. By Captain Low they are called flowers representing the toes of his Phrabat. 71. *Parechatta,* a flower which grows only in heaven. 72. Precious stones. 73. The buffalo. 74. Certain hills. 75. *Rama Sura.* 76. *Maha Rishi.* 77. *Dha Chang,* or the bow of Rama. 78. *Pato.* 79. *Khelasa Bhapp hato,* the supposed mountain Kailasa. 80. *Utsat'hi,* a star. 81. *Kangsatala.* 82. *Salawanang,* or the diamond garden. 83. The golden goblet. 84. *Pak'hanang.* 85. *Paduka,* the slippers. 86. The goddess of the clouds. 87. The golden deer. 88. A Siamese fowl. 89. The supposed constellation Rohini. 90. An ornamental part of a dress. 91. *Saticha,* or spear. 92. A diamond ornament. 93. Another diamond garden. 94. A part of a princely wardrobe. 95, is a part of a head-dress, which falls down and covers a part of the nape of the neck. 96, is " the inestimable jewel, the type of mental illumination of the Hindus, which shone refulgent to illumine the earth from the sacred breast of Narayana."

The representations of the foot of Buddha, although, in substance, generally agreeing, vary, as I have before observed, in the positions of the symbols, &c., very materially The representation given in fig. 4, plate 30, of this work is taken, by the permission of the trustees of the British Museum, from the carving in the hall of that establishment: but, as it will be obvious, from what I have before stated, that any description of one, as respects all the symbols and most of their positions in it, may not apply to another, the reader must exercise his best judgment in the application.

CHAPTER XIII.

Buddha of Nepaul and Thibet.—Sacrificial Utensils.—The Jainas.—The Shikhs.—Choitunya.—The Sauds.—Nir Narrain.—The Datyas.—Jalandara.—The Pandus.—Meru.—Osiris, Isis, and Orus.

BUDDHA OF NEPAL.

The religion of Nepal is considered to be that of Buddha, but in external worship it approaches nearer to the Brahminical. The Nepalese acknowledge, unlike the Buddhas of Ava and Ceylon, a Creator, and like the Jainas, worship the deities of the Hindu Pantheon; but consider them as very inferior to their own Buddhas, as the Jainas do to their Tirthankaras.

Adi Buddha is considered by the Nepalese as the supreme Being or the Creator of the world. He created by Dhyan (inward or spiritual contemplation) five divine Buddhas—Vairochanar Akshobhya, Ratna, Sambhava, Amitabha, and Amogha Siddha: each of whom produced from himself, in the same manner, his Bodhi-sitwa or son; Samant Badra; Vajra Pani; Ratna Pani; Padma Pani; and Viswa Pani.

Four of these Bodhi-sitwas were ingrossed in worship, and nothing more is known of them (says Mr. Hodgson, from whose sketch of Buddhism in Nepal I have taken this abstract), than their names; but Padma Pani, by the command of Adi Buddha, created Brahma, Vishnu, and Siva, to perform the operations which have been assigned to them in Hindu mythology. Brahma, in his turn, created for the devas (gods) heaven: for the daityas (demons) patala or hell: and the four other kinds of beings (aeriel spirits and mortals it may be presumed) he placed between these two regions and the earth.

Vishnu and Siva appear to have been introduced into the system rather to exalt the power of Adi Buddha than for any practical purpose whatever.

The mystic syllable O'M (or A,U,M) is equally reverenced by the Buddhas of Nepal, as by the Brahmans. A, they say, is the Vija Mantra of the male Buddha, the symbol of generative power: U, of the female Dharma, the type of productive power: and M, of Sanga, the union of the essences of both. These form the Buddhist triad.

The Buddhas of Nepal acknowledge to have adopted the favourite Brahminical deities. Nature is symbolized by the Yoni, and personified as a female divinity, called Adi Prajni and Adi Dharma.

The Dhyani Buddhas are quiescent and inactive, as are also their several sactis. Besides the divine Buddhas, are seven human or earth-born Buddhas, Vipasya, Sikhi, Viswa Bhu, Karkutchand, Kanakamuni, Kasyapa and Sakya Sinha, who have obtained Nivani. The idea of the Ethiopic origin of Buddha, in consequence of his curled locks, about which so much has been written, is distinctly disclaimed. The Nepalese consider that fashion to be merely a point of beauty.

Adi Buddha was never seen nor ever made a descent upon earth. He is merely light, and is perfectly quiescent, as are the Dhyani Buddhas: but the seven mortal Buddhas, who taught the doctrines of Buddhism, ascended in consequence of their virtue and piety to heaven, and obtained Nivani or union with him; which is the expected final reward of good actions. Like other followers of Buddha the Nepalese believe that man is destined to numerous births, according to his merits or demerits, till he be perfectly virtuous, to enable him to obtain Nivani. On being asked if they will answer in the world to come to Adi Buddha, and what rewards and punishments they expect for good or bad actions, they reply, "How can the wicked arrive at Buddha? bad men will go to the infernal regions: the good ascend to heaven. Those who commit both good and evil actions will have numerous births, the account of which is kept by Yama."

The Buddha is an adept in the wisdom of Buddhism, which it is his duty to teach to others: the Bodhisitwas are willing learners of it till they obtain sufficient knowledge to become a Buddha, an omniscient being.

The abode of Adi Buddha is the higher Bhuvana or heavenly mansion: below this are thirteen others called Bodhi Satwi Bhuvanas; to which the faithful followers of Buddha are translated after death: below these are eighteen others belonging to Brahma, for the abode of his worshippers hereafter: below these again are nine others, six for the followers of Vishnu, and three for those of Siva or Mahadeo. Still lower are Bhuvanas for Indra, Surya, Yama, Chandra, Agni, and various others of the Hindu deities.

The opinion of the Nepalese respecting the origin of mankind is no bad counterpart of the flying inhabitants of another world in "Peter Wilkins." Our first parents they imagine inhabited Abha'swara, one of the Bhuvanas of Brahma, and occasionally visited the earth. These paradisiacal beings, although of different sexes, knew it not, till coming once to the earth Adi Buddha created in them a desire to eat; and they did eat of almonds, which deprived them of the power of flying back to Abha'swara. They then ate of other fruits and associated together, and grew wiser; and then human kind very naturally increased. It does not appear how beings of other kinds became also inhabitants of the earth. They say that there have been and will be four yogas; in the first of which men lived for 80,000 years; in the second 10,000; in the third 1,000; and that the fourth is divided into four periods, in the first of which men will live 100 years; in the second fifty; in the third twenty-five, and in the fourth, towards the close of the kali yug, only seven years, when they will be no higher than the thumb.

Matte (the body), which is subject to changes, perishes: but spirit (the soul), which is unchangeable, perisheth not. Animal existence, subject to transmigration, is *pravritti*. Spiritual bliss, eternal rest, or an union with the deity, is called *nirvritti*.

The Bandyas are the followers of the Buddha doctrines, and as such are brethren in faith, and equal. They were formerly divided into five classes, differing from each other only in certain practices. Two of these, the Bhikshu (or monastic order), and the *Vijra Archarya* or secular priests, now remain. The Bhikshus are principally found among the Bhoteas, a race subject to Nepal on the borders of Thibet, or exercising the inferior ministry in Nepal; the superior ministry being in the hands of the Vaijra Acharya. The vihars, or conventual residences of the priests, with which Nepal is covered, are no longer monastic seclusions, but (according to Mr. Hodgson) "resound with the hum of industry and the pleasant voices of women and children." These convents have each a superior, and are open both for the admittance and departure of all. Women have their separate vihars and superiors.

The sacerdotal professions, as well as all other avocations and pursuits, whether civil or religious, in Nepal, have become, by usage, hereditary.

It will by this, as well as by other parts of Mr. Hodgson's sketch, appear that the Nepalese do now, in practice at least, acknowledge to a certain extent the distinctions of caste, although the doctrines of their religion, as Buddhas, reject them. It is, therefore, somewhat difficult to comprehend what is actually the religion of the Newars or Nepalese. Avowedly they are followers of the Buddhist faith—practically they are worshippers of the Brahminical deities: but with some variations they appear more allied to the Jaina sect than to either.

According to information obtained by Mr. Hodgson the religion of the Lamas closely approximates to that of the Nepalese; except that they extend their belief considerably farther respecting the *avatars* of Buddha; as they imagine that their Lamas are living incarnations of that deity.

I shall close this account of Buddha with a description of Captain Turner's interview with the Teeshoo Lama, or living

BUDDHA OF THIBET.

This deity is supposed never to die; or rather, as soon as he is dead, to be again regenerated in the form of an infant. It need scarcely be stated that this regeneration is an act of priestly arrangement: it is, however, conscientiously believed by the millions of worshippers of the Teeshoo Lama. In 1783, Mr. Turner, the author of the Embassy to Thibet, was sent, by the British government of India, to congratulate the infant Lama after the death of the old Lama, upon his resuscitation. The account of this interview, in which the holy young gentleman of eighteen months old behaved with becoming dignity and decorum, is both interesting and singular. Mr.

Turner says he did not speak, which he ingenuously confesses saved him, the ambassador, many words in the way of rejoinders, &c. However, he contrived to make the young pontiff understand the inconsolable grief that the Governor-General and the good people in India (those inhabiting the City of Palaces* especially) were plunged into when he died; which was only surpassed by their unbounded joy and happiness when they found that he had come to life again, to exercise his holy vocation for the benefit of his numerous worshippers. This gratifying compliment, or a string of handsome pearls which the ambassador had presented to him, caused the infant Lama to regard him and his suite with looks of singular complacency; and to present them with sugar-plums (not of the kind usually given by foreign potentates to plenipotentiaries, but of real confectionary) from a golden cup which stood near him. The ambassador continued to express the Governor-General's hope that the Lama might long continue to illumine the world with his presence; and that the friendship which had, heretofore, subsisted between them, might be yet more strongly cemented, for the benefit and advantage of the intelligent votaries of the Lama, and the disinterested worthy inhabitants of Great Britain: all which made the little creature look steadfastly at the speaker, and graciously bow and nod—and bow and nod, and bow and nod again—as if he understood and approved of, says Mr. Turner, every word that was uttered. Indeed the embassy had every reason in the world to be satisfied with the extraordinary politeness and attention of the young Lama; for, on understanding that the English gentlemen had arrived, he was so impatient to see them, that he rose long before his usual hour: and although he could not, during the audience, converse with, he kept his eyes constantly fixed upon them; and "when their cups were empty of tea, he appeared uneasy, and throwing back his head, and contracting the skin of his brow, continued making a noise till they were filled again." He was particularly struck with the movements of the hands of a small clock; but his admiration was that of a philosopher, perfectly grave and sedate, as was indeed the whole of his behaviour; but at the same time apparently natural and unconstrained.

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* Calcutta.

In short, the holy pontiff of Rome could not have conducted himself more appropriately than did on that occasion, with all due allowances for circumstances, the infant pontiff of Thibet.

The following account of the temple of Hurry-Ho may shew the description of idols which occupy some of the temples in the dominions of the Lamas. Whatever of Hindu there may be about them, would appear to belong to the vindictive deities.

" The temple of Hurry-Ho is sixty feet long, forty wide, and about thirty high. The principal object is a demon with a third eye in his forehead, and a mouth like a wild beast; round his head is a tiara of human skulls; a chaplet of men's heads, alternately black and white, reaches from his shoulders to the ground; his waist is encircled by the skin of a tiger, which is fastened about him by yellow and green serpents; a human skull inverted, filled with blood, is in his left hand, and in his right a bird with wings extended; each foot tramples on a human body. The figure is of colossal dimensions, being between eight or nine feet; he is in an upright position, together with a female demon, who has also three eyes, similar in countenance to the male, and crowned like him with a wreath of human skulls, and bearing in her hands the same blood-filled goblet. From the head of the male grows out a horse's head; from that of the female a boar's with bloody jaws. The paintings on the walls are not less horrible or disgusting: two sides of the walls are filled with quiescent figures in a sitting posture, having each a halo or glory round his head, and the hands joined in the attitude of prayer. On the other two sides are the following designs:

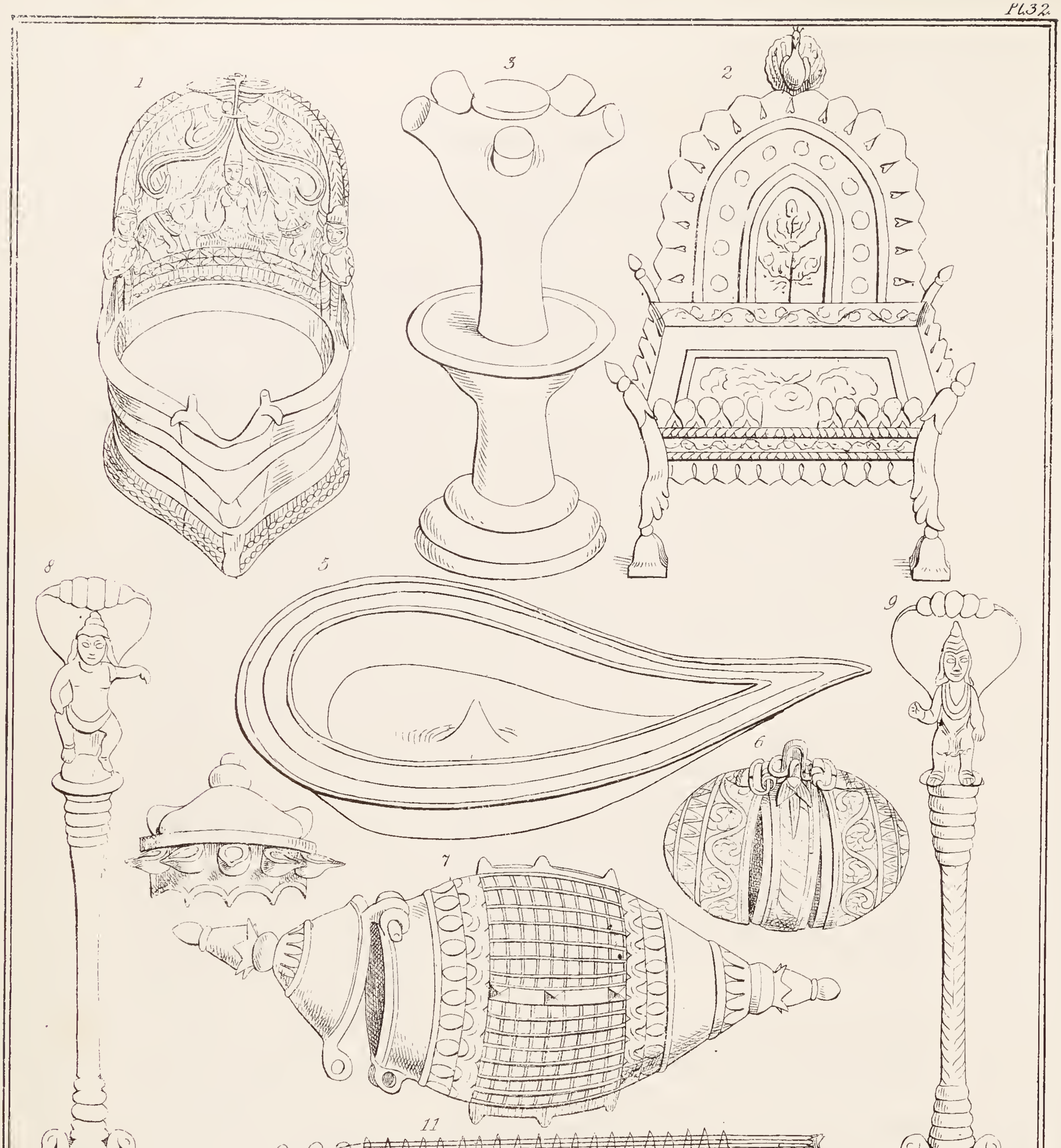
" No. 1. A black demon with boar's face; in the right hand a dagger, and in the left a skull; a human body, mangled and bleeding, lies prostrate under each foot.

" 2. A yellow figure with three eyes, a dagger in one hand and a club in the other, sitting on a tiger, mangling a human body.

" 3. A black demon with boar's face, gory mouth, and three eyes; in one hand a mace, in the other a skull; a human body under her foot.

" 4. A red demon with three eyes; chaplet of skulls; in the right

Pl. 32.



W. Clerk lith. 41 Dean St. Soho

Articles used in Worship &c.

Figs. 1 and 2, Stands for depositing sacred articles upon; the first sacred to Devi 3, 4 Lamps 5 Argha Patra 6 Box for colours for tinging the Eyes. &c 7 pierced Vessel for incense 8 9 10 Sacrificial Spoons 11 the Vina seen in the hands of Nareda, Suraswati &c

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hand a club, in the left a scorpion; under each foot a human body lies bleeding.

" 5. A human figure, face half concealed by a mask, with a glory round his head; he is in a sitting posture, drinking blood from a skull.

" 6. Similar to No. 1.

" 7. Two figures, male and female; a legion of nondescript animals around.

" 8. A serpent with a face, body full of eyes, coiled over a human body.

" 9. An equestrian figure with three eyes; heads depend from the saddle-bow; it is armed with a bow and arrows; the horse has a dragon's head.

" 10. A dog with a human face, with a female human being.

" 11. A black demon; across his lap is a human body, upon whose entrails he is feeding.

" 12. An equestrian figure with a boar's head, jaws bloody, armed with sword and shield; a dragon is sitting on the shoulders of the figure.

" 13. An equestrian female figure of a white demon with three eyes, breasts exposed, sitting upon a horse, with a human skin, the head and hands of which are remaining, for a saddle cloth, the reins of the bridle passing through two skulls; in her mouth is an infant. Under the horse a human figure is seen with her stomach ripped open.

" Eight other figures follow, similar to No. 7."—*Asiatic Journal.*

SACRIFICIAL UTENSILS.

This article should properly have appeared in a preceding page; but as the plates have been otherwise arranged, it will be necessary to introduce it here, in explanation of plate 32, and a part of plate 33.

Figs. 1 and 2, I am not sufficiently acquainted with the use of, to say more than that I believe them to be depositaries for articles of some kind, used in worship. Fig. 1 is a handsome cast, and from the elephants on each side of the idol, evidently sacred to Devi. Like some of my sculptures it was completely crusted with the sin-expelling ordure of the cow. Fig. 2 appears to be a throne for the reception of a small idol. It is surmounted by a peacock. Figs. 3 and 4 are lamps, also used in worship.

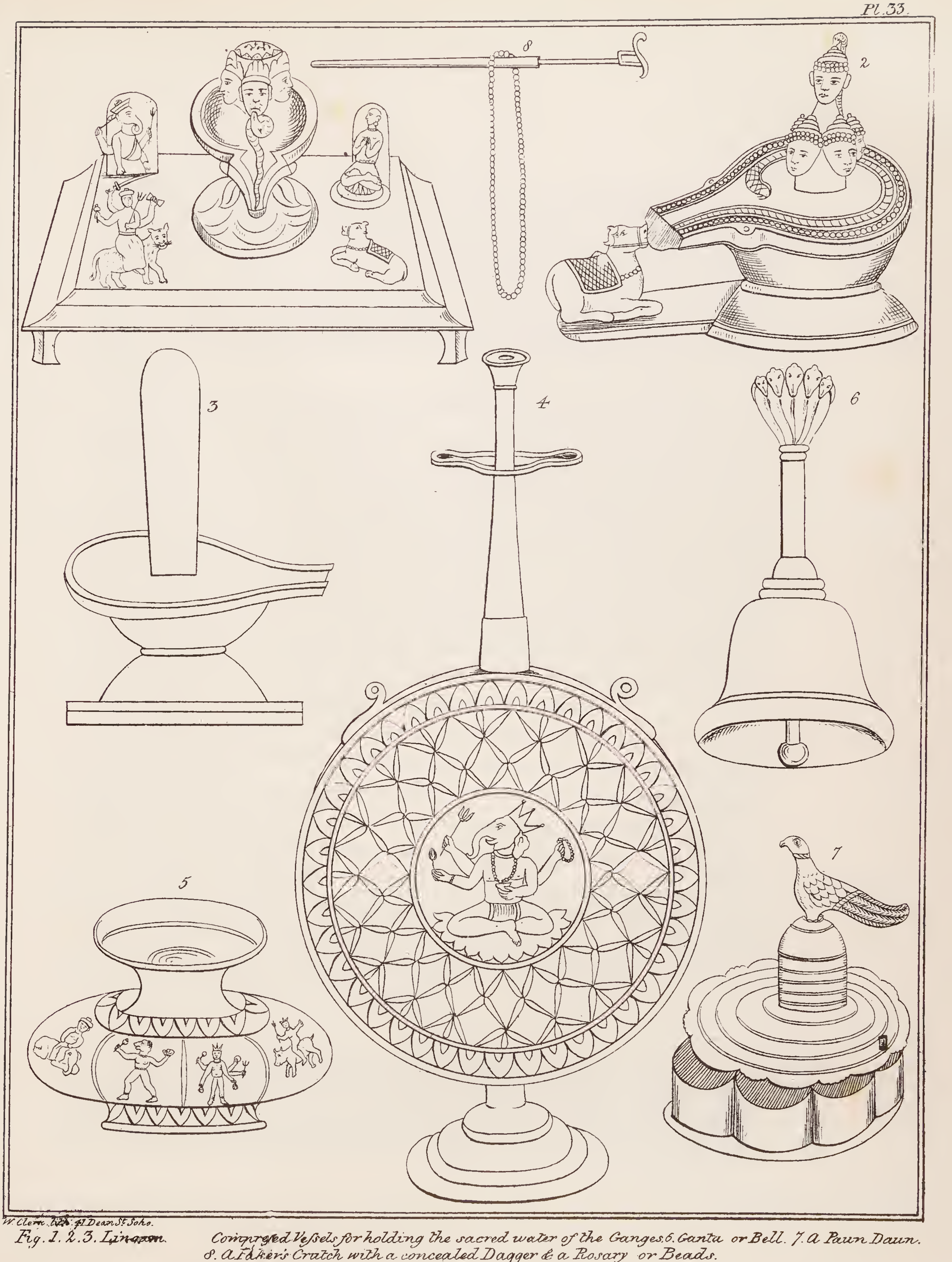
Fig. 5 is a boat-shaped vessel, called Argha Patra, used in religious ceremonies to contain the *argha*, or offering, made of tila (or *sesamum indicum*), cusa grass, perfumes, flowers, durva grass, and water. Fig. 6 is a handsomely engraved box in two compartments (having in the inside a small mirror) containing colours for staining the eye-lashes, &c. Fig. 7 is a pierced shell for containing incense. Figs. 8, 9, and 10, are lustral spoons sacred to Vishnu, Krishna, &c. Fig. 11 is the Hindu *vina* (or lute) commonly seen in the hands of Nareda and Surawati.

Figs. 4 and 5, plate 33, are compressed vessels used for religious purposes, to contain the water of the Ganges. Fig. 6 is *ganta*, or a bell, used at various periods of worship: and fig. 7 is a *paun daun*, in seven compartments, for containing paun, chewed by the Hindus, consisting of betel, chunan, spices, &c. Fig. 8 is a Fakeer's crutch, with a concealed dagger; over it hangs a rosary or string of beads.

THE JAINAS.

The Jainas, or Svarakas, or Swarkas, have been considered a division of the sect of Buddha; but the principal tenet of their faith is in direct opposition to the belief of that sect. The latter deny the existence of a supreme Being; the former admit of one, but deny his power and interference in the regulation of the universe. Like the Buddhas, they believe that there is a plurality of heavens and hells; that our rewards and punishments in them depend upon our merit or demerit: and that the future births of men are regulated by their goodness or wickedness in every state of animal life. On these points the reader need only refer to the article "Buddha" to find a full description, which it would be unnecessary to recapitulate. Thus, like the Brahmans, the Jainas acknowledge a supreme Being, but pay their devotion to divine objects of their own creation, with this difference, that the Brahmans represent their deities to be of heavenly descent, whereas, the Jaina objects of worship, like, but at the same time distinct from, those of the Buddhas, are mortals of alleged transcendent virtue, raised to beatitude by their piety, benevolence, and goodness. Equally with the Buddhas

Pl. 33.



W. Clerk. lith. 41 Dean St. Soho.

Fig. 1. 2. 3. Lingam. Compreſsed Veſsels for holding the sacred water of the Ganges. 6. Ganta or Bell. 7. A Paun Daun. 8. A Faker's Crutch with a concealed Dagger & a Rosary or Beads.

Published by Parbury, Allen & Co. London. 1832.

they deny the divine authority of the *Vedas,* yet they admit the images of the gods of the Vedantic religion into their temples, and, it is said, to a certain extent worship them; but consider them to be inferior to their own Tir'thankaras. They, therefore, appear to blend, in practice, portions of the two faiths, advocating doctrines scarcely less irrational than those of atheists, and no less wild than the heterogeneous polytheism of the Brahmans.

The founder of the Jaina sect was Rishabadeva, who was incarnate thirteen times. After him twenty-three other sages or holy men became the Tir'thankaras or Gurus of the sect, the last of whom was incarnate twenty-seven times. Gautama, the present Buddha, was his disciple. The Buddhas state that twenty-two Buddhas appeared on earth before Gautama. The Jainas describe twenty-four of their Tir'thankaras. The Jainas derive their name from the word Jinu (ji, to conquer). A Jaina must overcome the eight great crimes, *viz.* eating at night, or eating of the fruit of trees that give milk; slaying an animal; tasting honey or flesh; taking the wealth of others, or taking, by force, a married woman; eating flour, butter, or cheese; and worshipping the gods of other religions.*

The Jainas extend the doctrine of benevolence toward sentient animals to a greater degree than the Buddhas, with whom they agree in their belief of transmigration. A Jaina *yati* or priest carries with him a broom made of cotton threads to sweep the ground before him as he passes along, or as he sits down, lest he should tread or sit upon and injure any thing that has life. A strict *yati* will not, consequently, go out on a rainy day, nor, for the same reason, speak without first covering his mouth. He will neither drink water which has not been boiled; wash his clothes; bathe or cleanse any part of his body, from the apprehension that he should, by so doing, inadvertently destroy any living animal.†

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* This last injunction strongly militates against what I have just before stated.

† A strong instance of their strict adherence to this article of their religion is related in Major Seeley's work, the Wonders of Ellora. "An ascetic at Benares was, like the rest of the sect, extremely apprehensive of causing the death of an animal. Some mischievous European gave him a microscope to look at the water he drank. On seeing the animalculi he threw down and

The hospitals of the Jainas for the reception of animals and reptiles of all kinds, however vile, may be considered as singular among the customs of mankind. These hospitals are called *pinjra-pul*, and contain animals of various descriptions. There appears to be no restriction upon their admission on account of their species; and one of the most extraordinary objects of the establishment is a receptacle for vermin, in which the Jainas, upon the principle of their religion, which forbids them to deprive an animal of life, place maggots, weevils, and insects of all kinds, which they may find, either in their food, on their persons, or elsewhere. The houses which contain them are of considerable extent, and raised several feet from the ground. They are there fed with grain deposited for the purpose of their support, and exhibit a living mass of the vilest animal matter. It has been alleged (but with what degree of truth I do not pretend to determine), that pious Jainas occasionally take up an abode in these places for a night, in order to regale their inhabitants with a repast of a superior description.

The priests of the Jainas are, as just mentioned, called *yatis* or *jatis;* the laity are termed *svrarakas* or *swarkas*. The *jatis* are usually taken from the tribe of the Banyas, and are devoted, in early life, to the purposes of religion. They pass their noviciate with a *guru* or teacher, and at a proper period are admitted as *yatis*. On this occasion a novice is stripped of his apparel, and, with certain ceremonies, invested with the dress of his order. A blanket, a plate, and a cloth for his provisions, a water-pot and his broom are then given to him. He may purchase provisions ready dressed, but he cannot dress them; neither can he, like a Buddhist priest, who can retire from his vocation, marry, as he is considered to have renounced the world, and all the enjoyments of it. His duties are to read and expound the sacred writings to the *svrarakas*. The religious ceremonies of the Jainas are also performed by the *yatis;* but marriage, which is a civil act, is celebrated by a Svraraka Brahman. The chief priest of the *yatis* is called *sripuja*, to which state he is chosen from among the *chilas*, or disciples. The Jainas have a variety of sects, which have many divisions, each of which has its

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broke the instrument, and vowed he would not drink water again. He kept his promise, and died."

sripuja or spiritual guru, whose duty is to visit his flock every year in all the places over which his functions extend.

The Svrarakas, or laymen, conform to the usual customs of society. The two principal sects of the Jainas are the Swetambaras and the Digambaras. Of these there are also divisions; the Bispankhti and the Tirapankhti, or the thirteen or twenty ways to heaven; and the Duriya.

The pilgrims of the Bispankhti sect worship with flowers and fruits, and offer different kinds of sweetmeats; but the people of the Tirapankhti division present no flowers nor fruits. They offer sacred rice called Akshau, sandal, cloves, nutmegs, &c.

These things they place before the images, after which, standing before the temple, they leap and dance to their own songs, the naulet khana (or band of drums and trumpets) resounding all the time, and passages of their sacred volumes being read by their priest. When they advance to present their offerings, they tie a cloth over their mouth.—*Oriental Magazine.*

The Digambaras wear no clothes, and the Swetambaras hold them in great contempt in consequence of their extravagant practices.

The Duriyas are said to consider themselves as having obtained divinity, and therefore as exempted from the worship of any god. They are ascetics of the most extravagant degree of mortification, who wander about thoughtless of all worldly concerns. The Jainas, it is asserted, now acknowledge in some places the distinctions of caste; but this is considered to be a modern innovation.

The names of the twenty-four Jaina Tirt'hankaras who are placed in their temples are Rishabha (Deva), Ajita, Sambhava, Abhinandana, Sumati, Padamaprabha, Suparsiva, Chandra Prabha, Pushpadanta, Sitala, Sreyamsa, Vasapujia, Vimala, Ananta, D'harma, Santhí, Kunthu, Arhamali, Mumsuvrata, Nami, Nemi, Parswanatha, and Verdhyamana. To each of these names the title of Deva or Tirt'hankara is added. The founder, with Par'swanat'ha and Verdhyamana, are those now most frequently worshipped. According to Dr. Buchanan the devotions of the Jainas are usually addressed to representations of their feet. Par'swanat'ha had, like Vishnu, many forms or appearances on earth.

The Jaina temples and caves exhibit some of the finest specimens of architecture and sculpture in India. The ancient and celebrated caves of Elephanta and Ellora have, by some, been thought to be of Jaina or Buddha workmanship, and by others of one or both and the Brahmans. Where there is scarcely any thing beyond conjecture to guide us, it may, perhaps, be as safe to suppose that these stupendous and magnificent excavations were formed before the first great schism of the Hindu race. The caves of Karli, Kanara, Nasuk, Adjunta, &c. appear to have been of later formation, and are generally acknowledged to have been the works of either the Buddhas or Jainas. These temples are highly enriched with sculptures, and are variously formed. (*See* Temples.)

In an essay on the Jainas* from the pen of the late Lieut. Col. Delamain, from which the following is abstracted, it is stated the Srawacs (or Svrarakas), or laity of the Jains, appear to be the only considerable remnant in India of the earlier Jains, or Arhatas.

" The Sráwac Yatis have fashioned much of history and tradition to suit their particular purpose, rendering it doubtful what is their invention and what original.

" The Sráwacs seem to have thriven, and survived, in useful occupation, the wreck of their ancient faith. Some, probably all, the Jain temples in Mandu and the neighbourhood were built at the expense of the Sráwacs.

" Besides the Jain distinction of Digambar and Swétámbar, the Sráwacs more or less differ, as Oswáls, Vaisyapariwárs, Hómars, Khaderwars, &c., and through connecting sects coalesce with the orthodox Hindus.

" Some, I understand (as the Oswáls), eat at night, contrary to the Jain usage; and so much do the Sráwacs differ among themselves, that several sects will not intermarry.

" The Swétambars appear more particularly devoted to Rishabha, the first Jina, and to have been the naked wood hermits of former days.

" The eternal existence of the world, including gods and men, is generally understood to form a part of the Jain system, and is adhered to in a great measure by the Sráwacs, though of man they entertain a notion that fourteen

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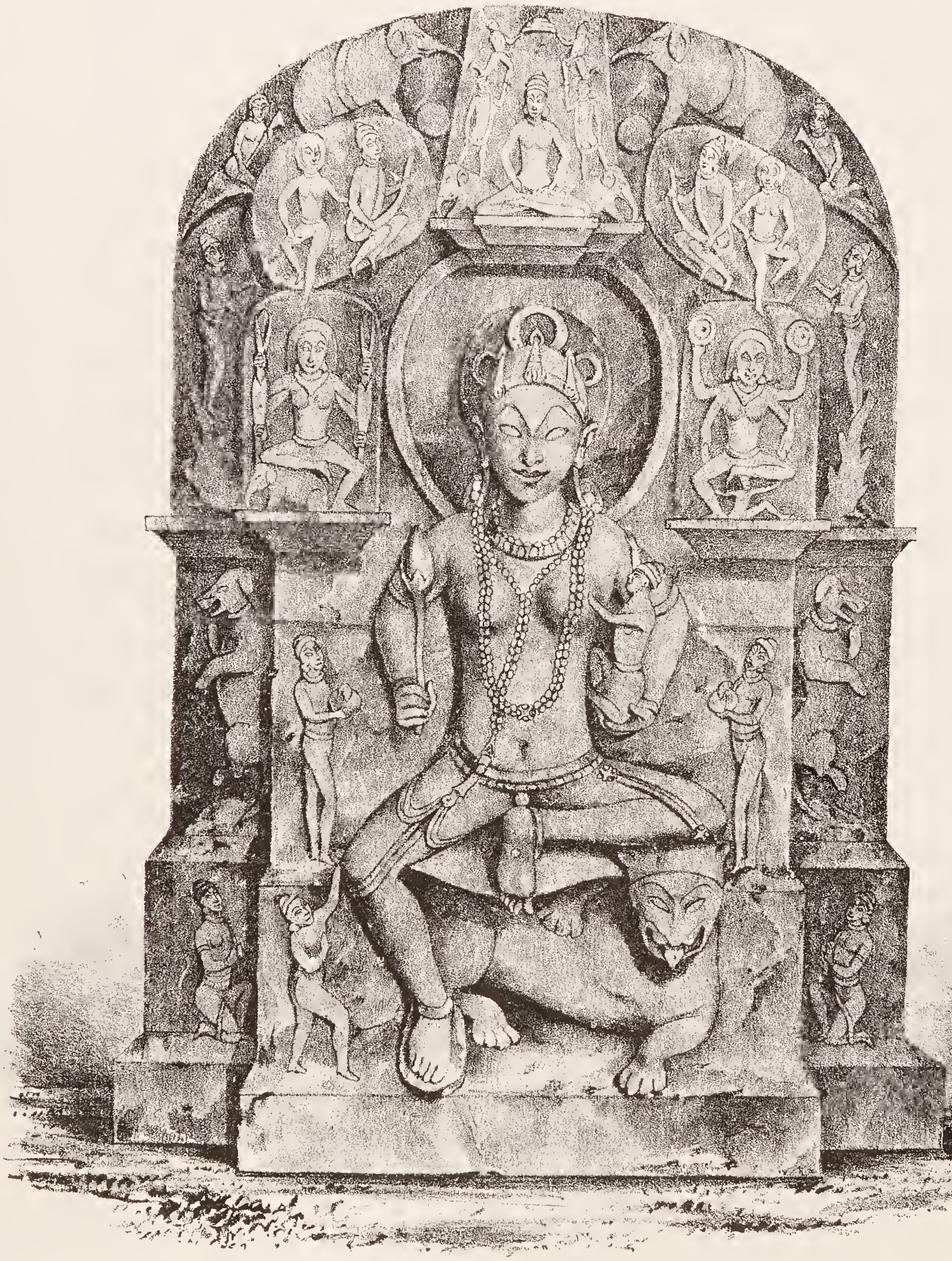
* Published in the Transactions of the Royal Asiatic Society.

Pl 34



W. Clerk lith. 41. Dean S^{t}. Soho

Bhavani, from an ancient Jaina Sculpture $3^{ft}\,8^{in}$ by $2^{ft}\,6^{in}$

Published by Parbury, Allen & C^{o}. London 1832

pairs, from a former seed, in the re-production of worlds sprang into existence from a cave in a mountain. They were of a very diminutive size, being only one cubit and a half high. These pairs, male and female, which were called Yugaliyas, produced Nabhi Rájá and Mora Déva. These Yugaliyas appear, however, to have thriven amazingly, for Rishabha Déva, their first Tirt'hankara, attained a height of two thousand cubits.

However nearly the Jainas were allied to the Hindu faith originally, they cannot now with propriety be admitted of that class, so long as they deny the supremacy of their gods and védas, as at present at least accepted and understood by the orthodox party. Mr. Colebrooke calls them a sect of Hindus, and the Hindus consider them a separation from their faith.

Even after having got the universe ready made, the Jainas appear incapable of arranging consistently its parts and movements; and the pantheon of the Hindus, which they still acknowledge, would seem rather a useless piece of machinery, where the divine essence existing in their deified saints is the supreme, if not the sole object of their adoration. An original system would scarcely have introduced immortal gods, to make them of such secondary consideration. Such, however, having once been part of their system, would, though superseded by saint-worship, still remain in some degree essential appendages to the minor purposes of ceremony and superstition.

I conclude the present number of Tirt'hankaras (twenty-four) to be fashioned after the twenty-four greater *avatars* of the Hindus. The most important are Rishabha, the first Tirt'hankara, and Párswanat'ha, the twenty-third. The colossal stature attributed to these Tirt'hankaras, and to all their celebrated men, whether saints or princes, in their books* and statues, shews how necessarily connected in their estimation were mental powers with personal size.

Adinát'ha, or Adiswara, another term for the deity, if we may so term their idea of purified matter, is usually applied to Rishabha Déva, who is allowed by the Jainas, Sráwacs, &c. of every description, to be their first deified saint, and one who, whatever scattered notions may have before existed, was the first who reduced them to a system.

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* The Jaina books are said to contain ten thousand volumes, the principal parts of which are supposed to be at Patun, in Rajpootana, and at Jusselmere, N.W. of Cambay.

All that we can gather from history or by means of antiquities, tends strongly to the belief that these now incompatible sects (the Jainas and Brahmans) were parts of one general system. Rishabha, as well as Sakya Kapila, and Vyása, may then have been an *avatara;* and if the Brahmans consider the *avatara* Rishabha a distinct personage from him who founded the Jaina sect, it may be but with the same motive which induces them to assert a distinct Buddha *avatara, viz.* that of denying men whose memory has from subsequent broils become obnoxious.

As the source of the Jain, or Arhata sect, is acknowledged by all to be Rishabha déva, I do not know how to reconcile to this opinion the supposition of Mr. Colebrooke, that Parswanat'ha might be the real founder of the sect.*

The usual idea of the Jainas being a modern sect may not be erroneous, the doctrines originating with Rishabha, and dividing at periods of schism into more distinct classes, of which the Jainas or Srawacs as now established, form one; and the modern Buddhists, as in Burma, Siam, Ceylon, Thibet, &c., another.

Parswanat'ha I consider only as another form of Vishnu, in his distinct character of preserver; and that the histories of Buddha, son of Suddhodana, as well as of Salivahan, Gautama, &c. &c. are, in a great measure, a jumble derived from the same source, with the addition of foreign legends.

The latter sectarians appear to have merely given locality, name, and parentage, through the medium of saints or real existences, to original

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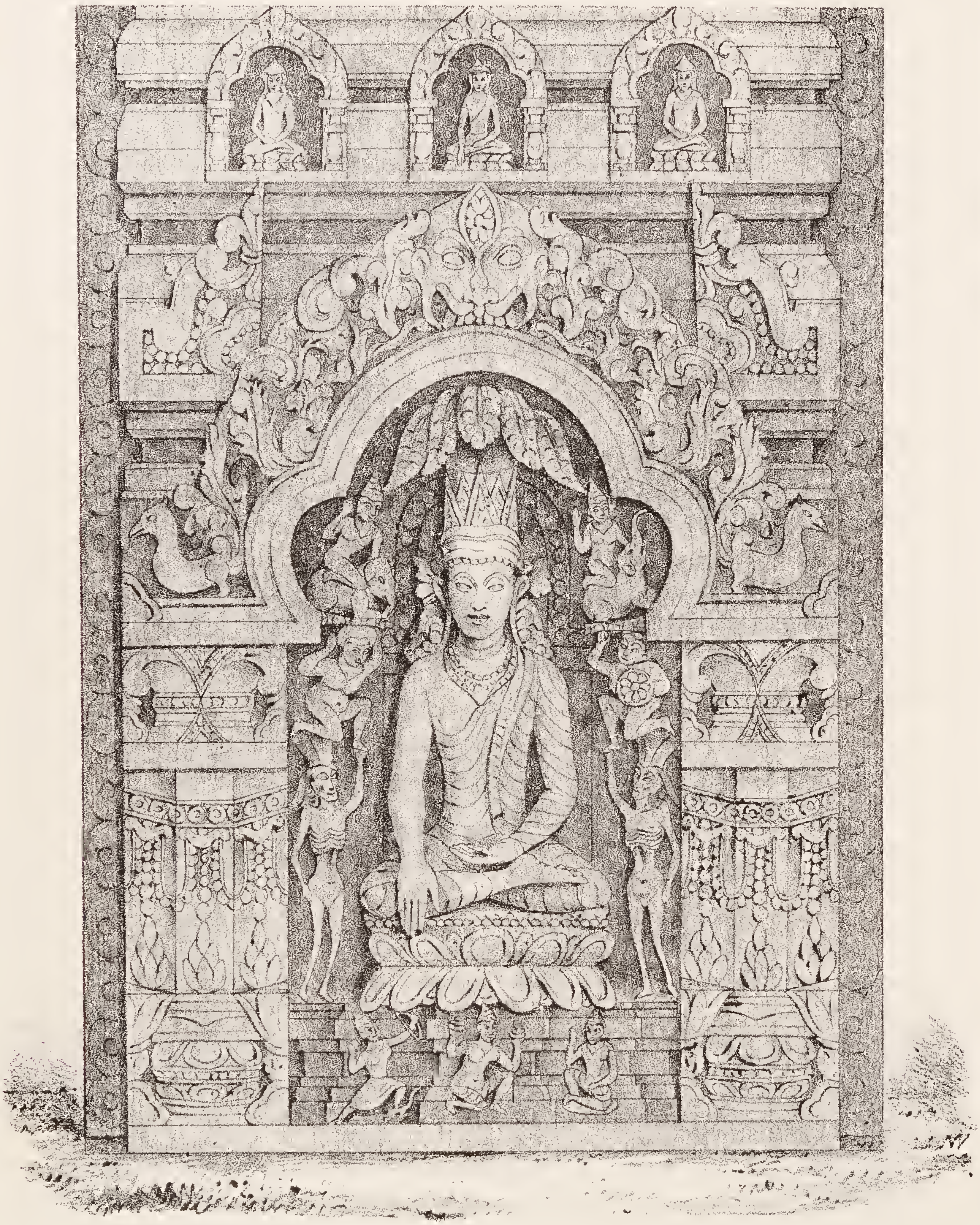
* "That supposition rests upon the surmise, that the history of Rishabha, and the other deified saints anterior to Parswanat'ha, is mere fable. It is vain to look for any foundation in truth for the monstrous absurdities related of them, their more than gigantic stature, prodigious duration of life, &c. There is a nearer approach to sober history and credible chronology, amid much which is silly, in the account of Parswanat'ha. He lived to the age of one hundred years; his predecessor to one thousand. He flourished 1230 years before the date of the work which gave an account of him and of his successor; his predecessor more than eighty thousand years earlier." —*Note by Mr. Colebrooke.*

Pl.35



W. Clerk. lith. 41 Dean St. Soho.

Pars'wanat'ha.

from an ancient jaina Sculpture in Basalt.

Published by Parbury, Allen & Co. London 1832.

notions, varying the minor details as facts or convenience might dictate. The names of the ten forms of Parswanat'ha are Marabuti, Gaja, Deva, Kirawavega, Surabhiman, Vajranabhi, Suranabhi, Chakravarti, Suvarnabahu, and Parswanat'ha."

Plate 34, is a representation from a Jaina sculpture three feet eight by two feet six, of Bhavani. She is seated on a lion, and is richly decorated with gems. In one hand she holds a human figure to her breast, and in another a lotus flower. Over her head is one of the Jaina Tirt'hankaras with two attendants, having chawries in their hands, standing on elephants; and two others holding over his head the umbrella or ensign of royalty. On each side are two larger elephants with their keepers, numerous figures of devotees, gundharvas, apsaras, &c. &c., fill up the other parts of the sculpture, which is very elaborately executed.

Plate 35, represents Parswanat'ha, from a highly finished and beautiful sculpture in basalt. He is seated beneath an arch on a lotus throne, on the pedestal of which are three figures in various positions. Standing on the platform of the arch are two Fakeers supporting on their upraised hands the figure of Siva, Durga, and Indra and Indrani on elephants. On the head of Parswanat'ha is a rich tiara, with large bows at the sides; and over it an umbrella or canopy formed like the branches of a tree. The octangular pilasters, which support the arch, as well as the ornamental parts of the arch itself, are finely sculptured: the latter in a flame-like wreath, apparently forming the tails of birds, and terminating in a colossal head. Above this are three (probably Swetambara and Digambara) figures. The whole has a rich and beautiful effect.

THE SHIKHS.

The doctrines of the Shikhs appear to partake both of the Brahminical and Jaina sects, blended with peculiar tenets of their own. They believe in a divine unity, and preach a strict and fervent devotion to the Deity; but raise their Gurus, or spiritual guides, to an equality with, or superiority over him. Like the Brahmans, in one of their hypotheses, they believe that nature is the mother of the world, and that Brahma, Vishnu, and Siva are her sons, who regulate it; but they teach that there is a god (Narayana) superior to them, who created the world and innumerable other worlds, which, and the periods of their creation, are known only to himself.

The Shikh doctrines, as taught by their founder, Nanock, inculcate, that devotion to God is to partake of God, and finally to obtain absorption into the divine essence. The Shikhs believe in transmigration, a multiplicity of heavens and hells, and future births; and that mankind will be punished or rewarded according to their merits or demerits.

God, they say, is pleased with devotion which springs from the heart; outward forms he disregards. He is infinite, omnipotent, invisible: nothing can speak his praise; nothing describe his power. Every thing is absorbed in him: all that exists in the world is of him. The millions of Hindu deities, with Brahma, Vishnu, and Siva, as well as Mahomet and all other divine personages, are subject to his power; nothing in fine is equal to him—except the Gurus, or spiritual teachers of the Shikhs.

Notwithstanding this reservation, the fundamental doctrines of the Shikh religion, as taught by Nanock, breathe the purest spirit of holiness, truth, justice, benevolence, a regard towards sentient animals, and that meek and inobtrusive devotion of the heart which acknowledges the deity in all his works, and leads to the worship of him, regardless of outward forms and observances, in silent meditation and prayer.

Such, and other not less excellent doctrines, appear to have been those inculcated by the founder of, and his immediate successors among the Shikhs; but how soon the staff of the wandering and pious pilgrim, and the devotion of the mind-absorbed ascetic, were exchanged for the sword and shield, and predatory ravages of the mountain warrior, the following pages will shew.

The founder of this sect, as before intimated, was Nanock, a Hindu of the Khetrie caste, who was born in the year 1469, at the village of Talawundy (now called Rhaypore), about sixty miles westward of Lahore, He is said to have travelled through most of the countries in India, and even into Persia and Arabia, preaching his doctrines in peace, and preserving an unaffected meekness and simplicity of manners. He died at

Rawee, a village to the north of Lahore, in the year 1539, at the age of seventy: at which time not less than one hundred thousand persons in different countries had adopted his tenets, and considered him as their Guru, or religious guide.

After the death of Nanock, the Shikhs had successively for their leaders Anghudu, Amaradasu, Ramdasu, Arjunu, Hurree Govindu, Harra Rayu, Hurreekissen, Teg Bahadur, and Govindu Singh. These leaders, sometimes molested and sometimes unopposed by the Mogul emperors of Dehli, continued to increase their followers, till Govindu Singh, in consequence of his two sons having been barbarously put to death in cold blood by the governor of Sirhend, mustered the Shikhs and attacked the Mahomedans, all of whom, of every age and sex that fell into their hands, were immediately massacred. This person possessed more of the character of a military chief than of that of the leader of a religious sect: he made many alterations in the established institutions of his predecessors, better adapted to the martial spirit which he had laboured to infuse into the minds of his adherents. On his death, which was caused by assassination in 1708, he limited the number of the Shikh priests to ten; in consequence of which no successor was appointed to him. Bunda, one of his disciples, however, raised a force, and committed many predatory attacks on the Mahomedans, which were accompanied by the utmost cruelty and rapacity. His successes drew to his standard a large body of the Shikhs; but the Moguls, after some desperate and sanguinary conflicts, at length overpowered them, and they were only saved from destruction by the death of the emperor Bahadur Shah. The weakness and disasters of the succeeding reign checked the progress of active pursuit; but persecution still continued, and the Shikhs were obliged to seek safety in concealment. At length they emerged from their hiding-places, but were again defeated, and compelled to fly to the recesses of the wild and mountainous country, or, to save their lives, to exteriorly renounce their religion, and profess themselves to be Mussulmen.

Very little was known of the Shikhs for more than a quarter of a century, and the name of the sect was almost unheard of in the Mogul territories. But this bold and daring people were only overpowered, not subdued.

Again, the distractions of the Mogul empire enabled them to emerge from their mountain fastnesses. Sanguinary battles both with the Moguls and Afghans, which lasted for a long series of years, and in which both parties exercised the most monstrous barbarities against each other, ensued: but victory, after having often wavered, finally crowned the standard of the Shikhs, and established the once pious followers of Nanock, and the subsequently adventurous, but lawless, bands of Govindu and his successors in arms, as one of the most powerful and warlike states of northern Hindustan. These people are brave, hardy, active, singularly abstemious, and capable of undergoing extraordinary fatigue: their cavalry, according to Mr. Foster, from whose travels I have abstracted much of this account, have been known to march forty or fifty miles a day for several successive days. Bread baked in ashes, and tares and vetches parched, are commonly their only food.

The Shikhs are now divided into two great sects: one, the followers of the more simple doctrines of Nanock, are termed Kulasas; the other, the martial adherents of Govindu Singh, are called Khalsas: the latter principally inhabit the Punjab. These sects are governed by separate leaders, some of whom command two or three thousand men, others ten or twelve thousand, and others armies of considerable strength.* The assembly of the confederated chiefs is termed the Gurumuta, or great council of the Shikhs; which is called together only in cases of emergency wherein the general body of the nation is concerned. On these occasions every one is expected to lay aside all private considerations, and to have his proceedings regulated alone by the welfare of his country, and the interests of his religion.

Sir John Malcolm, in his admirable sketch of the history of the Shikhs, has stated, that these councils, which are held at Amrita Suru, are convened by the ukalees, a sort of militant priests, who have the direction of all religious affairs at that place. They wear chequered clothes, and bangles or bracelets of steel round their wrists, initiate converts, and have almost the sole direction of religious ceremonies at Amrita Suru, where they reside, and of which they deem themselves the defenders, and, consequently, never desire to quit it except in cases of great extremity. This order of Shikhs have a place, or boonga, on the banks of the sacred reservoir of Amritu Suru, where they generally resort: they are individually possessed of property, though they affect poverty and subsist upon charity; which, however, since their numbers have increased they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, and going through any of their religious ceremonies at Amrita Suru."

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* Runghit Singh is said to possess a force of 100,000 men.

" When the chiefs and principal leaders are seated (in the Council), the Adee-Grunthu and Dushuma Padshahee Grunthu* are placed before them. They all bend their heads before these scriptures, and exclaim 'Wah! gooroojeda khalsa! wah! gooroo jēēkēē phūteé!' A great quantity of cakes made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nanock, to eat and to give others to eat, next receive the salutation of the assembly, who then rise, and the ukalees pray aloud, while the musicians play. The ukalees, when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes of Shikhs; those distinctions of original tribes, which are on other occasions kept up, being on this occasion laid aside in token of their general and complete union in one cause. The ukalees then exclaim, 'Sudars (chiefs), this is the Guru Muta!' on which prayers are again said aloud. The chiefs after this set down, and say to each other, 'the sacred *Grunthu* is betwixt us; let us swear by our scripture to forget all internal disputes and to be united.' This moment of religious fervour and ardent patriotism is taken to reconcile all animosities. They then proceed to consider the danger with which they are threatened, to settle the best plans for averting it, and to choose the generals who are to lead their army against the common enemy."

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* Sacred books of the Shikhs. The first written by their founder Nanock; the other (as its name imports) by their tenth leader, Govindu Singh.

There does not appear to be any restriction against individuals of other sects becoming Shikhs. A person so disposed communicates his intentions to a grunt'hee, or priest, with whom he enters upon some preparatory studies. Certain initiatory ceremonies of meat offerings, drinking five times with a short ejaculation from a cup filled with sherbet, worshipping the sacred books, and invocations for the blessings of Nanock and Govindu then take place, which are closed by a discourse from the priest on the religion which the disciple has just embraced, and his being instructed in a prayer of considerable length relating to it. Women of other sects may equally with men become Shikhs; but their sherbet must be stirred with the back of a knife instead of the edge of it, as is done with that for the men. A person who would become a Khalsa, or military Shikh, must permit his hair and beard to grow for some weeks previous to initiation.

The sacred books, or shastres of the Shikhs are reverenced and read daily at stated periods, both by the religious leaders and individuals. These books are carefully preserved in their temples, and worshipped with various ceremonies. They are kept wrapt up in rich cloths, which, previous to the books being used, are removed with great respect; the officiating Grunt'hees and worshippers bowing with the utmost reverence as the coverings are taken off.

These sacred books are written in a peculiar character, called *Guru Mhukee*, or language of the Gurus. They do not exclude the doctrines of the principal Hindu deities, Brahma, Vishnu, Siva, Yama, Indra, Durga, &c.; but they teach that Narayana is the only true and supreme god. To him alone, they say, should adoration be paid; as absorption in him is the highest reward of man. External ceremonies and devotions may raise men to the inferior heavens, and produce future births; but by internal holiness alone can man unite himself with Narayana.

The Shikhs, like the Hindus, have various orders of religious mendicants: they are also divided into castes; but, nevertheless, eat together. The flesh of animals, with a few exceptions, is not prohibited from being eaten, or spirits (in which they sometimes indulge to excess) from being drank. They burn their dead, and, although contrary to the law of Nanock, women are permitted to perform suttee with the bodies of their deceased husbands, which, however, does not frequently occur.

Their principal festivals are in commemoration of the birth and death of Nanock; and their great annual festival, called *Dipu Mata*, held at Amrita Suru, when two or three hundred thousand persons are said to assemble to bathe in the sacred pool. This place, in ancient times, was a reservoir of water dedicated to Rama; but was repaired and rendered sacred for the worship of the Shikhs by one of their leaders, Ramdasu. It was made by the Afghans, under Ahmed Shah, a scene of melancholy retribution for the former cruelties of the Shikhs. Pyramids of their heads were erected, and the walls of the Mahomedan mosques, which had been polluted by them, were purified by their blood. The city was razed to the ground, and the sacred waters of the pool choked up with its ruins. The triumph of the Afghans was, however, of short duration. No sooner had Ahmed Shah retired, than the Shikhs descended from their mountain coverts, defeated the remaining Afghans, and exercised a sanguinary vengeance on their late conquerors. They compelled them, in chains, to wash with the blood of (what they most abhorred) hogs the mosques which they had, as they imagined, purified with that of the Shikhs; and to excavate again the sacred reservoir of Amrita Suru, which they had the year before filled up. Nevertheless, says Mr. Foster, although the Afghan atrocities rankled in the minds of the Shikhs, these people did not destroy a single prisoner in cold blood.

The temples of the Shikhs are flat buildings of various dimensions. The hall or place of worship is covered with a carpet, and furnished with several desks, on which are placed their sacred books. Into this room all persons are allowed to enter, the parties (if Europeans) being first required to take off their shoes. Mr. Wilkins, in his account of the college of Shikhs at Patna, describes the hall as being hung with looking-glasses and pictures. "A little room on the left hand end," he adds, "is the chancel, and is furnished with an altar covered with cloth of gold, upon which was laid a round black shield over a long broad sword, and on either side a chowry of peacocks' feathers, mounted in a silver handle. The altar was raised a little above the ground, in a declining position. Before it stood a low kind of throne, plated with silver, but rather too small to be useful. About it were several silver flower-pots and rose-water bottles; and on the left hand stood three small urns, which appeared to be copper, furnished with notches to receive the donations of the charitable. There stood near the altar, on a low desk, a great book of a folio size, from which some portions are daily read in their divine service. It was covered over with a blue mantle, on which were printed, in silver letters, some select passages of their laws.

"When the service was about to begin, the congregation arranged themselves upon the carpet on each side of the hall, so as to leave a space before the altar from end to end. The great book (desk and all) was brought, with some little ceremony, from the altar, and placed at the opposite extremity of the hall. An old man with a reverend silver beard kneeled down before the desk, with his face towards the altar; and on one side of him sat a man with a small drum, and two or three with cymbals. The book was now opened, and the old man began to chaunt to the tune of the drum and cymbals; and, at the end of every verse, most of the congregation joined chorus in a response, with countenances exhibiting great marks of joy. Their tones were by no means harsh; the time was quick; and I learnt that the subject was a hymn in praise of the unity, the omnipresence, and the omnipotence of the deity. I was singularly delighted with the gestures of the old man: I never saw a countenance so expressive of infelt joy, whilst he turned about from one to the other, as it were bespeaking their assents to those truths which his very soul seemed to be engaged in chaunting forth. When the hymn was concluded, prayers against temptation, for grace, for the general good of mankind, for particular blessings to the Shikhs, and for the safety of travellers, followed. The old man then blessed them, and invited them to a friendly feast. A cauldron, just taken from the fire, containing a sort of sweetmeat, consisting of flour, sugar, and *ghee* (or clarified butter), was then brought in. This was put into silver dishes, and each person, without distinction, was served with it on leaves sewed together to resemble plates. They were then served with sugar-plums, and the ceremonies concluded. The religious part of the ceremonies were repeated daily four times."

I cannot close my account of these extraordinary people better than by an extract from the sixth volume of the *Asiatic Researches,* from the pen of the then Captain Hardwicke, as it not only correctly characterizes the sect in question, but the Gosseins, the Sanyasis, Takurs, and other religious persons, who assemble, in almost incredible numbers, at the *mela* or great fair at Hurdwar. This fair is held annually, and is the resort of parties of every sect, and from every part of India, as well as the countries contiguous to it. The contentions described in the following extract are of common occurrence among this mixed mass. The conflicts between the Vishnaivas and Saivas, respecting the superiority of their deities, are seldom terminated without bloodshed.

" This *mela,* or fair, is an annual assemblage of Hindus, to bathe, for a certain number of days, in the waters of the Ganges, at this consecrated spot. The present is one of those periods, and the multitudes collected here, on this occasion, may, I think, with moderation, be computed at two and a half millions of souls. Although the performance of a religious duty is their primary object, yet many avail themselves of the occasion to transact business, and carry on an extensive annual commerce. In this concourse of nations, it is a matter of no small amusement to a curious observer to trace the dress, features, manners, &c., which characterize the people of the different countries of Cabul, Cashmere, Lahore, Bootan, Sirinagur, and the plains of Hindustan. From some of these very distant countries whole families, men, women, and children, undertake the journey; some travelling on foot, some on horseback, and many, particularly women and children, in long heavy carts, railed, and covered with sloping matted roofs, to defend them against the sun and wet weather; and during the continuance of the fair, these serve also as habitations.

" At our tents parties succeeded parties throughout the day; where they would take their stand for hours together, silently surveying every thing they saw. Sometimes more inquisitive visitors approached even to the doors of the tent, and finding they were not repelled, though venturing within, they generally retired with additional gratification; and frequently returned as introductors to new visitors, whose expectations they had raised by the relation of what themselves had seen.

"The most troublesome guests were the Goosseyns, who, being the first here in point of numbers and power, thought it warrantable to take more freedoms than others did; and it was no easy matter to be at any time free from their company: it was, however, politically prudent to tolerate them; for, by being allowed to take possession of every spot round the tents, even within the ropes, they might be considered as a kind of safeguard against visitors of worse descriptions; in fact, they made a shew of being our protectors.

"In the early part of the *mela* or fair this sect of *Fakeers* erected the standard of superiority, and proclaimed themselves regulators of the police.

"Apprehending opposition in assuming this authority, they published an edict, prohibiting all other tribes from entering the place with their swords or arms of any other description. This was ill-received at first, and for some days it was expected force must have decided the matter: however, the Byzaagees, who were the next powerful sect, gave up the point, and the rest followed their example. Thus the Goosseyns paraded with their swords and shields, while every other tribe carried only bamboos through the fair.

"The ruling power was consequently held by the appellation of Mehunts, and during the continuance of the *mela*, the police was under their authority, and all duties levied and collected by them. For Hurdwar, though immediately connected with the Mahratta government, and at all seasons under the rule and control of that state, is, on these occasions, usurped by that party of the Fakeers who prove themselves most powerful: and though the collections made upon pilgrims, cattle, and all species of merchandize, amount to a very considerable sum, yet no part is remitted to the treasury of the Mahratta state.

"These Mehunts meet in council daily, hear and decide upon all complaints brought before them, either against individuals, or of a nature tending to disturb the public tranquillity and the well management of this immense multitude.

"The Goosseyns maintained an uncontested authority, till the arrival of about 12 or 14,000 Shikh horsemen, with their families, &c., who encamped on the plains about Jualapore. Their errand here was avowed to be bathing; and soon after their arrival they sent Oodassee, their principal priest or guru, to make choice of a situation on the river side, where he erected the distinguishing flag of their sect, for the guidance and direction of its followers to the spot. It appeared, however, that no compliments or intimation of their intentions had been made to the ruling power; and the Goosseyns, not willing to admit of any infringement of their authority, pulled down the flag and drove out of the place those who accompanied it. Some slight resistance was shewn by the Shikhs, in the support of their priest and the dignity of their flag, but was repelled with much violence, and the Goosseyns, not content with driving them away, abused and plundered the whole party to a considerable amount.

"The old priest Oodassee, on his return to the Shikh camp, complained to Rajah Saheb Sing, their chief, in the name of the body collective, of the insult and violence they had met with from the Goosseyns. A consultation was immediately held by the three chiefs of the Shikh forces, *viz.* Rajah Saheb Sing, of Puteealah; Roy Sing, and Shena Sing, of Booreah, who silenced the complainants by promising to demand redress and restitution for what they had been plundered of. A vakeel was immediately dispatched, with a representation from the Shikhs to the Mehunts, or priests of the Goosseyns, pointing out the right they conceived they possessed, in common with all other nations, to have access to the river or place of bathing.

"The Mehunts heard their complaints, expressed their concern at what had happened, and promised their assistance in obtaining the redress sought for: and the matter, for the present, rested here; the Goosseyns giving back to the Shikhs all the plunder they had taken, and admitting of their free ingress and egress to the river. All was pretty quiet during the few remaining days of bathing; but on the morning of the 10th of April (which day concluded the *mela*), a scene of much confusion and bloodshed ensued. About eight o'clock on that morning, the Shikhs (having previously deposited their women, children, and property, in a village at some distance from Hurdwar) assembled in force, and proceeded to the different watering places, where they attacked with swords, spears, and fire-arms, every tribe of Fakeers that came in their way. These people made some resistance, but being all on foot, and few, if any, having fire-arms, the contest was unequal: and the Shikhs, who were all mounted, drove the poor Sannyasses,* Byraagees,* Goosseyns,* Naagees,* &c., before them with irresistible fury. Having discharged their pieces within a few paces, they rushed upon those unfortunate pilgrims with their swords, and having slaughtered a great number, pursued the remainder until by flight to the hills, or by swimming the river, they escaped the revenge of their pursuers. The confusion spread among other descriptions of people was inconceivable, and every one thinking himself equally an object of their resentment, sought every means of safety that offered. Many took to the river, and, in the attempt to swim across, several were drowned: of those who endeavoured to escape to the heights, numbers were plundered, but none who had not the habit of a Fakeer was in the least hurt. Many parties of straggling horsemen now ranged the island between Hurdwar and Unjinnee Gaut, plundering the people to the very water's edge, immediately opposite to us. Fortunately for thousands who crowded to this Gaut, the greatest part of one of the vizier's battalions, with two six-pounders, were stationed here; two companies of which, with an addition of a few of our own sepoys, and a native officer, whom Captain Murray very judiciously sent across the river, kept the approach of the horse in check. Finding they could not attack the crowd on the water's edge, without receiving a smart fire from the sepoys, as well as exposing themselves to the fire of their guns, they drew off, and by about three o'clock in the afternoon all was again quiet.

"At this time the cause of such an attack, or the future intentions of this body of Shikhs, was all a mystery to us; and popular report favoured the conjecture, that they intended to profit from the present occasion, and by crossing the river at a few miles lower down, return and plunder the myriads of travellers who crowded the roads through Rohilcund. However, the next morning discovered they had no such intentions; as, from the adjacent heights, we saw them take their departure, in three divisions, bending their march in a westerly course, or directly from us. The number which had crowded to the river side, opposite to our tents, was too great to be ferried over in the course of the night, and consequently remained in that situation: fearful of the approach of day, and in dreadful alarm from the expectation of another visit from the Shikhs; but by eight o'clock, their minds were more at ease, and they offered up their prayers for the English gentlemen, whose presence they universally believed had been the means of dispersing the enemy. From the various information we had now collected, we concluded this hostile conduct of the Shikhs was purely in revenge against the tribes of Fakeers. Many of the wounded came to our camp to solicit chirurgical assistance; and they all seemed very sensible that they only were the objects of the enemy's fury.

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* Fakeers and religious mendicants of different sects.

" Accounts agree that the Fakeers lost about five hundred men killed, among whom was one of their mehunts, or priests, named Manupooree; and they had many wounded. Of the Shikhs, about twenty were killed, but the number of wounded not known."

In 1820, another most appalling circumstance occurred at the fair at Hurdwar, in which seven hundred persons are stated to have lost their lives. It was calculated that not less than two millions of people were assembled on the occasion; when, at the opening of the fair, the rush was so great towards the steps of the bathing-place as to cause this melancholy catastrophe. Dreadful as it was, the exertions of the British officers only prevented its being infinitely greater, as, says a military gentleman, who was an eye-witness, the Brahmans looked on not only with apathy, but with joy depicted in their countenances; and women, at a short distance, were bathing in other parts of the sacred water, with as much indifference as if the utmost serenity prevailed around them. After the fair the roads for miles round Hurdwar were strewed with dead bodies of men, women, horses, camels, and dogs. The only living things were myriads of flies feeding upon the carcases.

CHOITUNYA.

This personage, the founder of the sect of Gosaees, is represented, according to Mr. Ward, as an almost naked mendicant, painted yellow. His father resided in Nudeya. When he was born he refused nourishment for three days, and his mother supposing that he would not live, put him in a basket and hung it on a tree. Here a venerable Brahman suspecting that he discovered in the puny infant an incarnation of some deity, wrote on the earth with his *great toe* the initiating incantation of Huree (Krishna, or the eighth *avatar* of Vishnu). The child was then taken down, and received the breast immediately.

At the age of forty-four he appears to have had a divine call, and embraced a life of mendicity. He then began to found the sect of the Gosaee, and taught the exclusive worship of Krishna, under the name of Huree. He exhorted his followers to abandon a secular life, to renounce castes, and to eat with all those who had received the incantation of Huree. He allowed widows to marry, and forbade sanguinary sacrifices, and all communion with those who practised them.

Having rendered himself an object of worship, Choitunya went to Jugernat'ha, and supplied himself with four additional arms. He then, having first exhorted two of his disciples to labour in making proselytes, soon after disappeared, and was no more heard of.

The present leaders of the Gosaees are the descendants of the two disciples, whose images, with those of the founder of the sect, are set up and worshipped in various places near Calcutta. The followers of this sect are said to be generally among the least reputable of the Hindus of both sexes in the vicinity of our Indian metropolis; though some highly opulent and influential persons are met with among them.

The Gosaees perform the ceremonials of marriage, and other rites among themselves. They will also, contrary to the usual customs of the Hindus, dissolve a marriage with as much facility, on an application from the parties.

The Gosaees observe none of the Hindu festivals except those of Krishna; but the anniversaries of the deaths of their founders are observed as such. They do not, says Mr. Ward, reject the mythology, or the ceremonies of the Hindus, but they believe that those of Huree (Krishna) only are necessary. The sect is said to be daily increasing.

On the nights of their festivals, the initiating incantation, or some similar exclamations, may be heard resounding through the streets of Calcutta: "Huree, Krishna; Huree, Krishna; Krishna, Krishna, Huree, Huree; Huree, Ram; Huree, Ram; Ram, Ram, Huree, Huree."

THE SAUDS.

The chief seats of the Saud sect are Delhi, Agra, Jayapur, and Farrukhabad; but there are several of the sect scattered over other parts of the country. An annual meeting takes place at one or other of the cities above-mentioned, at which the concerns of the sect are settled. In Farrukhabad the number was about three thousand.

The Sauds utterly reject and abhor all kinds of idolatry, and the Ganges is considered by them not to be a sacred object; although the converts are made chiefly, if not entirely, from among the Hindus, whom they resemble in outward appearance.

Saud, the appellation of the sect, means, they say, "servant of God." They are pure deists, and their form of worship is most simple. The Sauds resemble the Quakers, or Society of Friends, in England, in their customs, in a remarkable degree. Ornaments and gay apparel of every kind are strictly prohibited. Their dress is always white. They never make any obeisance or salutation. They will not take an oath; and they are exempted in the courts of justice; their asseveration, like that of the Quakers, being considered equivalent. The Sauds profess to abstain from all luxuries, such as tobacco, betel, opium, and wine. They never have exhibitions of dancing. All violence to man or beast is forbidden; but, in self-defence, resistance is allowable. Industry is strongly enjoined.

The Sauds, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the tribe or sect would be reckoned disgraceful, and render the offender liable to excommunication. All parade of worship is forbidden. Private prayer is commended. Alms should be unostentatious; they are not to be given that they should be seen of men. The due regulation of the tongue is a principal duty.—*Abstracted from the Transactions of the Royal Asiatic Society.*

The origin and farther account of the Sauds will be found in the following extracts:

" About one hundred and sixty years ago, Jogee Das, son of Gopal Sing, of Bindair, when at an advanced age, had the command of a body of troops in the service of the Rajah of Doolpoor, and was slain in action with the enemies of this prince. His dead body was not suffered to remain neglected on the field of battle, but was miraculously recalled to life, as is pretended, by a stranger in the habit of a mendicant, whose holy and venerable appearance excited in the mind of the astonished Jogee Das the deepest respect and confidence. The stranger led him away into the solitudes of a distant mountain, and there detained him in the diligent study of those sacred truths which it was intended he should disseminate among the people when he again returned to the world. As soon as he was judged sufficiently qualified for the labours of his mission, the mendicant stranger returned him to his friends, with a commission to inculcate the doctrines which he had received.

" For divine worship they have no temple, but a hut called Jumla Ghur, usually situate in the village where the elder of the congregation may happen to reside.

" The simplicity of this meeting is very interesting. The whole of the Sauds who reside at a convenient distance, females included, assemble at the nearest Jumlu Ghur, each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is employed during the day in making these materials into bread, while others converse on the affairs of the community, or investigate any complaints that may be brought forward against their people. In the evening the bread is placed upon a small elevation in the Jumlu Ghur, and after a short extempore prayer, divided among the guests. A vessel containing sherbet, called the " cup of fellowship," is also passed round, and the remainder of the night is spent in rehearsing verses in praise of the Sut-Guru, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

" Any member convicted of immorality is precluded from participating in their food, or associating in their worship. Excommunication is their special punishment, the duration of this discipline being wholly regulated by and proportioned to the atrocity of the offence.

" They profess to believe in one Invisible God, who retains every thing in his own sovereign power, is every where present, and is infinitely merciful, and who, in this exceeding mercy, sent the Sut-Guru to enlighten ignorant men. This Sut Guru, who instructed Jogee Das in the knowledge of the truth, they esteem as the immediate chila or pupil of the Supreme Being.

" The Sauds have no regular order of priesthood. That man who, in each division, happens to be considered most respectable, who can read, repeat their hymns, and relate their traditions, is constituted their chief, though always with limited authority.

" Any Saud believing himself to be under the influence of that same divine spirit which they supposed to have inspired their first founder, is at perfect liberty to offer his own productions at their religious assemblies for public repetition; and so long as they are moral, and not in contradiction to their received opinions, they will not be objected to.

" Their nuptial rite is simple, all unnecessary expense being scrupulously avoided. Polygamy is never allowed, and even widows are forbidden to unite with a second husband.

" As they are taught to esteem the soul the immortal part of man, and as of the greatest value, they have no prescribed mode of disposing of their dead.

" They know nothing of any rites for the repose of the departed soul; but believe that it is either happy or miserable, according to its conduct while in the body, and that at the future great day of judgment body and soul will be reunited.

"A tradition obtains credit among them, that after a lapse of thirteen years, according to calculation, the Saud sect will rapidly increase, and that eventually the whole population of Hindustan will embrace their tenets."—*Asiatic Journal.*

NIR NARRAIN.

This personage is worshipped by a sect represented as having its rise from Odhow, to whom the charge of the human race was delivered by Krishna when he left this world. The new doctrines were first preached by a Brumacharee called Gopal, and afterwards by Atmanund Swamee.*

The grand principle of the system seems to be, that the souls of all mankind are equal.

The principal observances enjoined are abstinence from what are represented as the four besetting sins of the flesh; indulgence in drinking spirituous liquors, eating flesh, stealing, and connection with other than their own women.

The votaries are sometimes indulged with what they call a Sumadhee, in which the spirit is said to leave the body, and to be transported to the blissful regions their imaginations are taught to expect after death; and during the period of its absence, no wound or infliction produces the slightest effect or pain, the trunk is represented to be perfectly senseless; and after its return, the favoured person gives lively descriptions of what he has seen; generally abundance of gold and jewels, with palaces, &c., according to the fertility of his imagination.

Those who become Fakeers receive a name, and are instructed to submit to any ill usage without resistance, or without allowing the slightest resentment to remain on their minds; they are to forswear all worldly goods, and all the concerns of this world; they are not even to possess any article made of metal, except a needle to sew their clothes, and a knife to mend their pen for writing holy words; they are not to see nor to think of a woman; if they do see one so as to distinguish her as such, if the idea of a woman comes into their minds, or if they touch one, they must fast for that day.

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* Swamee—a person so called is understood to be one who lays down the observances of caste, and devotes himself entirely to the service of God.

People of all castes and persuasions resort to Swamee Narrain, and the number of his followers is very great, estimated by the most intelligent natives at about one hundred thousand, principally from Kattywar and the northern districts of Guzerat. Hindus, of all the four classes, Mahomedans, and even Dhers are admitted; but all are seated and fed according to their castes. The Swamee himself (who is a Brahman) eats indiscriminately with any caste as far down as Rajpoots, or Kattees, but not below them.

The most intelligent people in the country, even while they regret (as Hindus) the levelling nature of his system, acknowledge their belief that his preaching has produced great effect in improving the morals of the people.*

DATYAS, ASURAS, DEMONS, GIANTS, AND RAKSHASAS.

These names are synonymous, and mean the powerful enemies with whom the gods had to contend, and by whom they were frequently overcome, as has been related in various parts of this work. They were the children of Diti, as the gods were those of Aditi. (*See* Diti, in the third part of this work.) The principal of these Datyas were Hayagriva, Hiranyacasipa, Maha Bali, Deeruj, Ravan, Meghnaud, Koombhukurma, Kansa, Tarika, Muhisha, and many more mentioned in the *avatars* of Vishnu, and the accounts of Kartikeya, Durga, and others. One yet remains to be described, who appears to have given the gods more trouble, and to have placed them in greater danger, than any of those who have been yet noticed. This Datya is JALANDHARA, the son of the ocean and Gunga.

It seems that, by the command of Siva, the river goddess left the heavens to form an union with the sea. They engaged in amorous dalliance, and from their embraces sprang Jalandhara, on whom Brahma bestowed the boon that he should be unconquered by the gods. Jalandhara's uncle was the sea of milk, churned with the mountain Mandarah by the gods in the Kurmavatara; and, as Indra and the other deities would not restore the precious gems then taken, Jalandhara made war upon them. His Rakshasas or warriors were of a most appalling description, having the heads of horses, elephants, camels, cats, tigers, and lions; with eyes glancing like lightning; snaky hair and enormous bodies, whence hair like scimitars arose, who rushed on, " like shouts loud as the thunder of clashing clouds."* Nothing more need be added, to shew the potency of Jalandhara's army, than to say, that it consisted of one hundred crores of such warlike Asuras, on chariots, elephants, horses, and foot, with trumpets, kettle-drums, &c. &c. No wonder, therefore, can be experienced that the heavens trembled with the din of such warfare, or that the frightened gods of Swerga made all the haste they could to escape from it, to supplicate for assistance. In vain Vishnu, Siva, Surya, Varuna, and the god of riches rushed to the battle; in vain they performed prodigies of valour; in vain, in short, vain, very vain, will it be for me to attempt to describe this tremendous battle, in which the sun ran away; the moon was swallowed; Indra struck senseless, and his elephant captured; Siva taken prisoner; Vishnu overcome and whirled about by the hand of Jalandhara; and the whole of the celestial hosts dispersed by that brave and generous son of the ocean; who, like his descendants, had no sooner conquered, than he nobly forgave his enemies, and invited Vishnu and Lakshmi to take up their residence in the sea of milk, which they did.

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* Asiatic Journal, from Bombay Courier.

The gods were, however, a restless set, and mustered again their forces under Siva. After numerous battles, which I will not attempt to describe, they triumphed over their gallant foe; whose last boon was, that no hand but his own should finally destroy him. This was granted; and it may be satisfactory to some to learn that he subsequently obtained, what he deserved, immortality.

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* Colonel Vans Kennedy's Researches.

But it must not be imagined that this brave Datya was overcome by valour alone. His fate, on the contrary, furnishes us with another instance of the extraordinary *ruses de guerre* frequently practised by the immortals of the east, which, as they are not noticed by either Homer, Plutarch, Xenophon, Cæsar, Vegetius, or Rohan, are, I believe, even in this wonderful age of air-balloon rapidity of advance of knowledge, not entirely understood by the mortal warriors of the west. Perhaps the manœuvre partakes too much of the character of the once much-talked-of infernal machine, to be honourably introduced into their tactics. Of that I will not pretend to judge, but as the text will convey with it its best commentary, I shall merely recite it, and then leave the matter to the judgment of my military readers; premising, that Jalandhara had, certainly, before endeavoured to practise the same manœuvre against either Vishnu or Siva (which of them I do not, at present, remember), as the former of those deities succeeded in against him.

It appears that, in the last battle, the gods (after a conflict of twenty-two days), learnt that the cause of their ill success against Jalandhara arose from his having been rendered invulnerable by the virtues of his wife, Binda; which would still continue to protect him, and make him invincible so long as she remained pure and unsullied in conjugal fidelity. This was a serious predicament for the deities to discover themselves to be in, as Binda was a perfect Penelope in that respect. The crafty Vishnu, however, instantly left the field of battle, and, assuming the form of Jalandhara, hastened to the presence of that Datya's wife, with whom, under his disguise, he contrived to enjoy the privileges of a husband. Scarcely had he succeeded, than Binda learnt, at the same moment, the artifice that had been practised upon her, and the melancholy tidings of her husband having received a mortal wound. Jalandhara soon expired, and Binda performed suttee on his funeral pile. It is fabled that Vishnu, at a future period, transformed her remains (ashes) into the tolusa plant, on the leaves of which the salagrama stones, sacred to that deity, are deposited.

THE PANDUS

Are five heroes or demi-gods, descended from the ancient sovereigns of the countries of Hindustan bordering upon the Jumna, thus called " Panduan Raj, or the kingdom of the Pandus." Pandu, the father of these five heroes, was the son of Vyasa and Pandea. Their mother's name was Koonti, the sister of a prince of Mathura, who was the father of Heri and Baldiva, the Indian Hercules. Koonti, in consequence of the sins of the ancestors of herself and her husband, was doomed to experience the greatest curse that can befal a Hindu female, sterility. However, by a charm (which in this modern Sparta will not be considered an example to be followed), she contrived to remove the anathema by enticing the gods to her bed. Thus, says Colonel Tod, from whose disquisition on the Hindu and Theban Hercules I have extracted this account, she had by Dhermaraja (Yama, or the Minos of the Greeks), Yudishtra; by Pavana, Bhima; by Indra, Arjun; and Nycula and Sydiva by Aswini Kumara (the Hindu Esculapius, or the sons of Surya, the twins of the Hindu zodiac).

Other writers term the three first-mentioned the sons of Koonti, without disclosing the secret of her amours. Major Moor considers the Pandus to have been allegorical, rather than, as Colonel Tod assumes, historical or mythological; and, in one of the legends which he quotes, imagines Yudishtra to represent the virtues of modesty and tenderness; Bhima, strength; Arjun, skill and courage; Nycula, or Nakal, beauty and harmony; and Sydiva, wisdom and penetration.

Ambea, the sister of Pandea, had also, by Vyasa, Dhertrashtra, who had a son, Duryodhana. This branch of the Yadhus assumed the surname of Curu. Here Major Moor also considers the subject to be allegorical, as he says, " man's manifold vices are personated by the hundred sons of Kuru, or Curu: hence a near relationship exists between vice and virtue." Colonel Tod, after naming the five brothers, represents them as those " whose exploits fill the traditional history of India, and though a mixture of truth and fiction, must not be rejected." As the names of these heroes are frequently met with in Hindu mythology and history, I shall endeavour to describe them as briefly as possible. On Pandu's death, Duryodhana (in consequence of his father's incapacity from blindness) assumed the rod of empire, proclaiming the illegitimacy of the five Pandus. Intestine broils followed, and the brothers were proscribed during the term of twelve years. Accompanied by their Heracula relations, Heri and Baldiva, they perambulated every part of India, leaving behind them those monuments of glory and magnificence which are still ascribed to them.

In those primitive days, beauty (in India, as once was in Europe) became the prize of valour. That of Arjun, the most celebrated of the brothers, gained him the hand of Drupdevi, the daughter of the king of Panchalica, who, according to certain Hindu customs, which are known to prevail at the present day in some parts of India, became also the wife of the five brothers.

They returned with their wife to Hastinapoor, the capital of Dhertrashtra's dominions, but were again expelled by Duryodhana. "They then travelled to the south, and were (adds Colonel Tod) long indebted to the deep forests of Verat and Herimba for security, suffering every privation, and encountering manifold dangers from the savage beasts, and no less savage men who peopled these wilds. The remembrance of these varied adventures is yet cherished in these intricate and interesting regions, through which I have traced their wandering, and listened with delight to the recital of their adventures. To that of Bhima with the giant daughter of Herimba; or the exploits of Heri with the demon of Toolisham. I have gazed with interest on the refreshing cascade issuing from the fissure of the bleak rock, rent by the club of Baldiva to assuage the thirst of the mother of the Pandus; and partaken of the sorrow of the narrator, as, seated on the margin of the lotus fountain, he related, on the spot where it happened, the martyrdom of Heri by the forester Bhil. These are the scenes which excite the Hindu, whether the proud Rajpoot, the humble peasant, or the man of wealth; and you must see them and converse with them, under the influence of such impressions, to understand the moral effect upon their lives and character."

After having performed numerous acts of valour, in grateful return for the protection which was afforded to them in the various countries through which they passed, the Pandus, at length, when the term of their exile was expired, returned to demand a participation in their birthright; but were contemptuously told by Duryodhana that they should not have so much of the soil as would cover the point of a needle. They then determined to conquer what injustice denied them.

A desperate conflict ensued in the extensive plains of the Caggar and Suraswati, between the rival clans of the Curus and Pandus, assisted by the fifty-six Yadhu tribes. With which party the victory remained is not expressly stated: but it may be collected that for a time it was with the Pandus, but that eventually they were unsuccessful; as Colonel Tod states, "After the grand war, in which the Yadhu confederation was broken up, the Pandus, with Heri and Baldiva, abandoned their dominions on the Yamuna for Saurashtra. Here, in their ancient haunts, they remained some time: but if we judge from the traditional accounts of Heri's assassination, and Arjun's being despoiled even of his bow by the original races, they must have lost all their power." In the end, Yudishtra and Baldiva are supposed to have abandoned India, and to have perished with their followers in an attempt to cross the snowy mountains of Himachel. The son of Arjun succeeded to the throne of Indraprestha, or Dehli, which Yudishtra had abandoned. The sons of Heri fixed themselves in various parts of India; but what became of Arjun or Bhima does not, in this account, appear.

Colonel Tod concludes, that in Baldiva he has discovered the origin of the Theban Hercules, and that the exploits of the Pandus have furnished the Greeks with the ground-work of the actions which they have ascribed to him.

Arjun is celebrated for the *tapass* that he performed to obtain the celestial arrow, *pausuputt astrum,* which was to enable the brothers to overcome their powerful and vindictive enemies, the Curus. In the appendix to Mrs. Graham's pleasing *Journal of a Residence in India,* is an extract from the *Mahabarat,* giving a different version of the expulsion of the Pandus from their country. The account already given may be considered as traditional, the other is mythological: and as it contains a description of this celebrated *tapass*, I shall briefly abstract it.

The brothers are here made to have lost their kingdom by play to Duryodana, who, in consequence, obliged them to retire into banishment for twelve years, which they did with a train of five thousand Yogees. Rajah Dhurm, or Dhermaraja, is here made the eldest of the five brothers, instead of the father of Yudishtra. Having reached the forest of Durta-Vanum, they consulted together in what manner they should avenge themselves on their powerful enemy, whom they imagined had outwitted them by guile and stratagem, as soon as their term of banishment had expired; and resolved to send Arjun, whose fortitude and valour was distinguished among the five valiant brethren, to the mountain of Indra Keeladree, to perform *vogra tapasa*, the most austere species of penance. After due preparation, and having met numerous demons and holy prophets, and being fanned by the god Vayu on his journey, he passed the forest of the Himalaya mountain, and reached the lofty and celebrated one of Indra Keeladree.

Before, however, he could commence his *tapass*, he had, like Saint Anthony, various temptations to undergo to try his piety and fortitude; all of which he heroically resisted. He then ascended to the highest summit of Himalaya Purvut, " where he found a delightful grove, abounding in lofty trees and fragrant shrubs, producing various fruits and flowers, watered by pleasant pools, by *sarovaras* and purest streams, whereon the lovely *kamalas*, the water-lily of purest white, and the *calahara* of deepest tinge, displayed their brightest hues: and while the celestial *Hamsa* swam before his eyes, and the pleasant strains of celestial music reached his ears, the sweet odours of fragrant heavenly flowers and shrubs delighted his smelling organs and filled him with admiration. He then commenced his devotions to the almighty Param-Eswar in the three prescribed modes of Mana, Vauk, and Neyama, standing all the time on the tip of his great toe. (*See* Austerities and Punishments, also fig. 4, plate 28, and fig. 8, plate 26.)

The Rishees, who beheld Arjun, reported to Param-Eswar* the severity of his penance, who determined to try his fortitude himself. He assumed a mortal form, and, in the character of a king of the Keratas, pursued a wild boar (the shape of which he had commanded an evil spirit to assume to terrify Arjun) to the spot where the hero stood. Seeing Arjun preparing to discharge an arrow at the beast, he called out to him imperiously not to shoot or kill his game. Arjun, however, discharged his shaft; the king at the same moment shot his, and the animal, struck by both, fell lifeless to the ground. The king on this contrived to provoke a quarrel, that led to a wrestling match between the god and the hero, which terminated by their coming together to the ground.

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* Here Siva appears to be Param-Eswar, or Iswari.

Param-Eswar, like a generous and noble foe, admired the valour, as he had previously done the piety of his competitor, and assuming his own form, said to him: "O, Arjun! I am well satisfied with your sincere devotion, your valour, and your fortitude, and shall bestow all your wishes." He finally blessed him, to conquer the whole world, with the celestial weapon, the *pausuputt* arrow, which he gave him, and instructed him in the use of; telling him its virtues were mysterious, and unknown even to Indra, Kuvera, Varuna, or Yama, and then disappeared.

That there is nothing like standing well with the highest, Arjun experienced on this occasion; for no sooner had Param-Eswar gave him his tremendous weapon than the whole host of heaven came and welcomed him; and the regents of the various quarters of the world, when they found he had no occasion for them, came likewise, and offered him their celestial weapons. Indra, his divine Indrastrum; Agni, his fiery arrow; Yama, his death-disposing club, &c. &c.

Among the ancient temples and sculptures in the neighbourhood of Mahaballiporam is a rock, on the face of which are sculptured more than a hundred figures of gods, men, and animals, some as large as life, and others much larger, illustrative of this *tapass*. Arjun is here represented standing near the centre of the rock, as in fig. 8, plate 26, with Param-Eswar, of a gigantic size, by the side of him.

MERU.

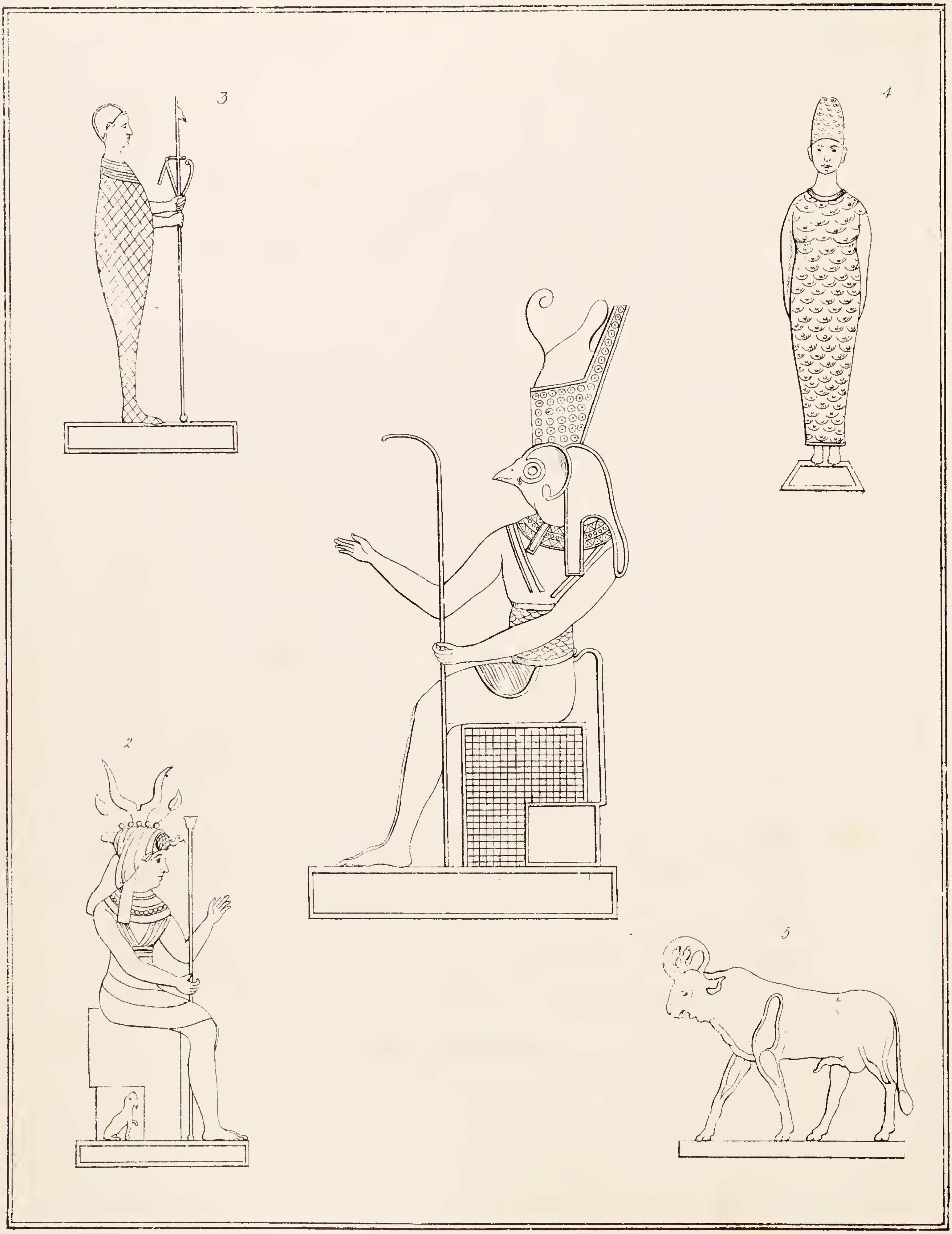
The mythological mountain Meru, the Mienmo of the Burmese, and the Sineru of the Siamese, is termed by the Hindus the navel of the world, and is their Olympus, the fabled residence of their deities. It is described by them to be placed at the north pole and formed like a lotus, the petals of which are the abodes of the gods, attended by the Rishees, the Gundharvas, the Apsaras, and the Naga Rajah or great Snake King. On the summit is the heaven of Brahma; in the east is Swerga, the paradise of Indra, resplendent as a thousand suns; in the south-east is the heaven of Agni; in the south is Yamas; in the south-west, Virupacsha's; in the west, Varuna's; in the north-west, Vayu's; in the north is Kuvera's, whose seat is formed of lapus-lazuli; and in the north-east is the heaven of Siva, "of fervid gold." Siva would thus appear to be doubly provided for, Virupacsha being also one of his names. According to some, Surya occupies the south-west. The heaven of Vishnu is variously placed: by some in the Frozen Ocean, and by others in a subterraneous sea of milk. Indra's terrestrial abode is described to be in the mountains of Silanta, a delightful country with plenty of water, where he constantly enjoys the harmonious songs of the black bee and frogs. The terrestrial residence of Siva is the Himalaya Mountain.

The Siamese and Burmese describe this mythological mountain differently, and also vary from each other. In the representation of it in plate 28, from a large Hindu drawing in my possession, the centre, A, is Meru; B, the heavenly mansions; C, the abode of the great Nagas, as I shall presently more particularly notice; and D, the infernal regions. Meru, according to some descriptions, appears to be seven great ranges of hills, forming seven stages, each stage being encircled by a sea. These stages contain the four great *dwipas*, and the heavenly mansions of the *devatas* or gods. Round the whole is the Maha Samut, or the great sea. B describes the heavenly mansions on the plane as they are placed above Meru, the sixteen that are marked from 24 to 39 being those of Indra and other deities. The temples above are the superior heavens, which are particularly described in the drawing, in Sanscrit characters; the crescent in the centre at the top, is the abode of the Supreme Being, round which perpetually revolve the sun, moon, and other celestial bodies.

THE NAGAS.

Below A, are D the infernal regions, with sinners undergoing the punishments apportioned to their several crimes, marked from 8 to 23, which will be found more particularly described in my account of Yama, page 113; and B, the abode of the great Snake King (Raja Naga), attended by Bhumme Nari, the Goddess of the Earth, &c. The worship of the snake gods is termed Naga Panchami. These gods, of whom, among the Hindus, Vasuki (*see* Vasuki and Manusa in the third part of this work) is the lord, and Manusa the queen, reside in regions immediately under the earth, which are the seat of exhaustless treasures, the blaze of which supplies the absence of the solar radiance. The principal Nagas, of which there are about a dozen, are propitiated with offerings of milk and ghee. The fifth lunar day of Sravana is held sacred to the Nagas. On that day ablutions should be performed in the pool sacred to Vasuki, the lord of the Nagas. By observing this ceremony the Nagas are pleased, and the votaries may rest free from the dread of serpents. "Offerings of *ghee, dhurva grass,* &c. should be made to the Nagas, and drawings of deadly poisonous serpents should be exhibited, representing them armed with scimitars and shields; but the upper part of the body should be of human appearance, the lower part that of a snake, painted black, which on the day of worship should be bathed with milk."* In the south of India the day is called Garura's panchami, the bird garura being the implacable enemy of the snakes.

* Calcutta Government Gazette.



W. Clark lith 41 Dean St. Soho

Fig. 1. Osiris. 2 Isis. 3. Orus. 4. Isis as Nature 5. Apis or Osiris as Serapis

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EGYPTIAN MYTHOLOGY.

OSIRIS, ISIS, AND ORUS.

As the mythology of ancient Egypt is frequently alluded to in notices of that of the Hindus, a brief sketch of it in this place may not be found unuseful. I have already imagined that both the Egyptians and Hindus have been indebted for the origin of their idolatry to the Chaldeans, and that the other parts of the eastern and western worlds have, in like manner, obtained theirs from them.

The early religion of the Egyptians was, no doubt, as well as that of the Hindus, the worship of a supreme and only God, the creator of the universe, which was exchanged for what they considered the symbol of his power and majesty, the sun. This symbol they subsequently personified and worshipped, and endowed with the divine attributes of a deity, possessing, at the same time, the sensual appetites of humanity. Thus another personification was necessarily introduced and worshipped, as the goddess, or female nature, from whom, by the fecundizing power of the solar orb, every thing possessing either animal or vegetable life was produced. This caused a third personified deity, typical of the essence of the power and energy of both. Thus Osiris, the great emblem of the solar body; Isis, the symbol of æther, "the natural parent and spirit of the universe, comprehending and pervading the whole creation;" and Orus or Horus, the symbol of light (usually described as a winged boy standing between Osiris and Isis), are the three great deities of the Egyptian mythology, who have radiated, like the Hindu triad, into a multiplicity of forms and names, either as their various attributes were displayed, or according to the motions of the two great luminaries, of which Osiris, and Isis (in one of her forms) were the personified representations. Plutarch makes Osiris to signify "the active principle or the most holy Being; Isis, the wisdom or rule of his operation; Orus, the first production of his power, the model or plan by which he produced every thing, or the archetype of the world."

The attributes of Osiris, under his several forms, correspond with those of Jupiter, Sol, Bacchus, Pluto, Oceanus, &c. He will accordingly assimilate with Siva in his majestic and vindictive characters, as well as with Yama, with Indra, Rama, and Varuna.

The goddess Isis (called also Isha, the woman) is termed the mother of the gods, and like the Hindu Parvati (Bhavani or Durga), the goddess of a thousand names. The Greek and Roman writers make her the same as Juno, Minerva, Diana, Proserpine, Venus, Ceres, Hecate, &c. &c. She thus corresponds with the three great *sactis* of the Hindu triad. As the unarmed Minerva, she is the goddess Suraswati; as Ceres and Venus, she is the Hindu Lakshmi, the goddess of fecundity and beauty; as the Olympian Juno, she is the mountain-born goddess; as Vesta or Cybele, she is Bhavani; as Bellona, Durga, and as Hecate and Proserpine, the terrific and sanguinary Kali, under her numerous vindictive and destructive forms.

Orus, or Horus, is the emblem of light, whose parent is the solar orb. He is thus the son of Osiris; and, as light, flows through all æther or spaces of Isis. He is the Roman Cupid; and, as such, may be compared with the beauteous Kamadeo, the Hindu god of love.

The striking similarity between almost every part of the Heathen and Hindu mythologies, will scarcely leave room to doubt that the origin of both was derived from the same source. Among the numerous instances of analogy, the wars of the Devas and Daityas of the Hindus, and of the gods and giants of the Heathens, will perhaps not be the least remarkable. The charmed instruments of war; the hydra-headed and many handed monsters; the enormous mountains and missiles of the stoutest trees which were used in battle by the one, were equally familiar to the other. The Heathen gods were driven from the heavens by the giants, and obliged to seek shelter in Egypt. The Hindu deities were frequently compelled by the Daityas to abandon Swerga, and wandered about the earth like common beggars. Vishnu was taken prisoner, and his heavenly hosts defeated, by Jalandhara, whom he afterwards subdued. Jupiter also was captured, and the heathen gods put to the route by Typhon, who was also, like Jalandhara, finally overcome. In all these battles, Pallas and Durga, in their respective mythologies, acted distinguished parts.

The Typhon above-mentioned is described as the brother of Osiris, whom he dethroned and murdered, by shutting him up in a chest and throwing him into the Nile. Isis found the body and buried it; but Typhon having discovered it, cut it into many pieces, which he scattered abroad. Isis went in search of the different parts; which, as she found them, she caused to be interred. In the places where the parts were buried, magnificent temples were afterwards erected. This corresponds with Siva having commemorated the spots where the fifty-one pieces of Suti's body had fallen, by ordaining that they should become places of distinguished worship.

Osiris is historically described by some authors as the king of the Argives, who resigned his crown to one of his brothers and went to Egypt, where he married Io (or Isis), the daughter of the king of that country. He afterwards travelled into various parts of the world, civilizing and instructing mankind in the useful arts in his progress. On his return he was slain by his brother Typhon, who usurped his throne; but was soon after subdued and put to death by Isis and her son Orus.

Osiris was deified, as were Isis and Orus, and became the personified emblems of the solar orb; of Æther, the pervading spirit of the universe; and of Light, the efflux of the sun. It is doubtful if the Egyptians considered these representations otherwise than as symbols: but the Greeks, who appear not to have been very particular on these points (like the Chinese at Java, who having obtained a portrait of Buonaparte, placed it among some casts of Hindu deities from the ruins of Brambana, saying, "as they had no gods of their own country, they might as well worship those of others"), seem, on adopting the Egyptian mythology, to have placed the gods of it in higher estimation. After the death of Osiris, his soul was supposed to have transmigrated into the bull, Apis: hence the bull was worshipped under that name, and Osiris, as Serapis, became another prominent form of Egyptian worship; and in like manner numerous other forms were in time given both to him, Isis, and Orus, under which they were also worshipped.

It is foreign from my intention to enter farther into the Egyptian mythology than the before-going sketch, and to describe as briefly the figures contained in plate 36. It will be observed that, whatever coincidences there may be in the attributes of the Hindu and Egyptian deities, there are none whatever in the graphic illustrations of them, those of Egypt being entirely hieroglyphical.

Fig. 1, plate 36, represents Osiris seated on a chequered throne, supposed to be expressive of the vicissitudes of night and day. His head is that of a hawk, the symbol of the solar orb; and his head-dress is adorned with orbs, in allusion to his dominion over innumerable worlds. One hand is stretched forward in a commanding attitude, and the other holds a staff with a curved top, which also points forward.

Fig. 2 is the goddess Isis, also seated on a throne. Her dress is described as being composed of wings, expressive of the velocity and universal diffusion of æther. On her head is an African hen with expanded wings, said, from its party-coloured feathers, to denote the variety of created beings. Above that rises a sort of coronet, supposed to be a basket, from which project two leaves, and over it are two horns (in allusion to the crescent, one of the emblems of Isis), which enclose a circle emblematical of the sun. One of her hands is held up in a monitory attitude; and in the other is a staff or sceptre surmounted by a flower of the lotus, which is also held in high estimation among the Egyptians, as with the Hindus. Probably the circle may be symbolical of the sun or fire; the crescent, of æther; the leaves issuing from beneath it, of the productions of the earth, or the Earth; and the flowering lotus, of humidity or water; thus expressive of universal dominion over all things.

Fig. 3 is Orus, represented with a youthful countenance, supposed to indicate the perpetual renewal of the solar efflux. In one of his hands is a staff crossed, with other hieroglyphics, surmounted by the head of a transient bird, called the *houp*, denoting that every thing in nature is undergoing a perpetual change.*

Fig. 4 represents Isis as nature. Her head is crowned with a handsome tiara, and the whole of her body, downwards from the shoulders, is covered with human breasts, indicative of her universal bounteousness and fecundity.

Fig. 5 is the bull Apis; or Osiris as Serapis.

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* Boyse.

PART SECOND.

CHAPTER I.

The Bheels, Coolies, and Ramoosees.—The Rajpoots and Kattees.—The Mahrattas.—The Koombies.—The Pindaries.—The Goands.

In introducing the second part of this volume, I have to offer, with every grateful recollection of the aid, the pleasure, and the information which I have derived in the compilation of it, my warmest acknowledgments to the authorities from whose scattered sources I have drawn the collected stores of this my humble work. That these sources have been of the best description will not, I think, be questioned. That their valuable productions might have been more skilfully blended I am free to ingenuously admit; but, if the present attempt should lead to one of a bolder and more enlarged character, for which an ample scope, and, I doubt not, an abundance of materials will be found, my researches will, in one shape at least, have reaped a highly gratifying reward.

What the mountain and island tribes of India at present are, the following pages will shew; what *some* of them once were, has been lost in the lapse of ages. Numerous circumstances, however, lead to well-founded conjectures, that they were the aborigines of the countries whose mountain fastnesses they now only inhabit. A little research might, perhaps, shew us, that these Indian " children of the mist," these miserable predatory, but, in many instances, highly interesting outcasts, were, in times long gone by, the legitimate lords of the soil of many parts of ancient Hindustan. Among these tribes the Bheels, of whom I shall first treat, will not be found the least worthy of notice.

The BHEELS, COOLIES, *and* RAMOOSEES.

The Bheels inhabit the northern part of the chain of Ghauts running inland parallel with the coast of Malabar. On one side they are bordered by the Coolies, and on another by the Goands of Goandwana. They are considered to have been the aborigines of Central India; and with the Coolies, Goands, and Ramoosees, are bold, daring, and predatory marauders; occasionally mercenaries, but invariably plunderers. There are, however, many shades of difference in the extent of the depredations of these several people, in which the balance of enormity is said to be considerably on the side of the Bheels. They are, nevertheless, described as faithful, when employed and trusted; and Major Seely, in his interesting work on the wonders of Elora, has stated, that the travellers who pay them their *choute*, or tribute, may leave untold treasure in their hands, and may consider themselves as safe with them as in the streets of London. "Their word (says that gentleman) is sacred, their promise unimpeachable."

I will make no apology for some lengthened extracts respecting this extraordinary race. They are little known; and I feel assured that as full a description of them as can be collected will not fail to be acceptable. For these extracts I am indebted to the *Asiatic Journal*, the *Madras Courier*, the gentleman just mentioned, and finally to Sir John Malcolm.

To enable the reader to understand the people in question properly, it will be necessary, in the first instance, to shew the nature of the country which they inhabit.

Describing, in his official report to the late Marquess of Hastings, the western side of the hither peninsular of India, the Hon. Mounstuart Elphinstone has stated: "The grand geographical feature of this tract is the chain of *ghauts* which run along the western boundary its whole length. Between this range and the sea lies the Concan, now under Bombay. It extends from forty to fifty miles in breadth, includes many fertile places producing abundance of rice, but in genearl is very rough, and much crossed by steep and rocky hills. Towards the *ghauts* the country is in most places extremely strong, divided by hills, intersected by ravines, and covered with thick forests. The range itself is from two to four thousand feet high, extremely abrupt, and inaccessible on the west. The passes are numerous but steep, and very seldom passable for carriages. The table-land on the east is nearly as high as many parts of the ridge of the *ghauts*, but in general the hills rise above it, to the height of from a thousand to fifteen hundred feet. The table-land is for a considerable distance rendered very strong by numerous spurs issuing from the range, among which are deep winding rugged vallies, often filled with thick jungle. Further east, the branches from the *ghauts* become less frequent, and the country becomes more level till the neighbourhood of the Nizam's frontier, where it is an open plain.

"The northern part of the chain of *ghauts* and the country at its base is inhabited by Bheels; that part to the south of Baugland and the country at its base, as far south as Bassein, is inhabited by Coolies, a tribe somewhat resembling the former, but more civilized and less predatory. The Bheels possess the eastern part of the range, and all the branches that run out from it towards the east, as far south as Poona; they even spread over the plains to the east, especially north of the Godavery, and to the neighbourhood of the Wurda. On the north they extend beyond the Taptee and Nerbudda. Both the Bheels and the Coolies are numerous in Guzerat. South of Poona the Bheels are succeeded by the Ramoosees, a more civilized and subdued tribe, but with the same thievish habits as the Bheels. They have no language of their own, are more mixed with the people, and resemble the Mahrattas in dress and manners; whereas the Bheels differ from the rest of the people in language, manners and appearance. Of the latter Mr. Elphinstone remarks, that although they live quietly in the open country, they resume their wild and predatory character whenever they are settled in a part that is strong, either from hills or jungle. The Ramoosees do not extend farther south than Colapore, or further east than the line of Bejapoor."

"The Bheels, the Coolies of Guzerat, and the Goands of the eastern parts of the peninsula or Goandwanah, are considered to be the remains of the aborigines of India. The two latter classes, here alluded to, have maintained more of their original character than the Bheels: they have probably been less disturbed. The Bheels, however, have constant accessions to their numbers from the plains; and wretches of desperate fortune, such as have by crime and misfortune been ejected from their caste or profession, flock to their standard. Hence a variety of feature is observed: Hindus of all descriptions, Mahomedans of every sect, are here mingled together, and engaged in the same pursuits.

"They all indiscriminately eat beef and pork, and drink toddy and arrack; in fact, there is nothing in their ideas either of morality or religion, and, at a distance, they have scarcely the appearance of human beings. When pursued they evince uncommon dexterity, and a Bheel with a child on each shoulder will spring from rock to rock, and from bush to bush, with as much dexterity as a wild goat; and when pushed, will coil himself up in a bush so snugly, that his pursuer will, ten to one, pass by without noticing him. Although they are generally armed with bows and arrows, when they expect much opposition they take a few matchlocks with them; they never poison their arrows, and generally fire from ambush. They frequently shift their quarters, and a Hathy or Bheel village is soon formed. Like savages and barbarians, they are extremely improvident, seldom have a week's provision for their families: hence death from famine is no uncommon occurrence, particularly in the monsoon. Disease appears to have made dreadful ravages amongst them, and few of the males live to an old age.

"The Bheels are by no means deficient of intelligence; they are lively, patient of fatigue, and vigilant. They are attached to their offspring, and when pursued make a desperate resistance at a particular point, until their wives and children have had time to escape in an opposite direction, when they take to their heels!"

"The Bheels (says Major Seely), are generally of short stature, sometimes with short curly hair, and a thickness of the lower lip; of very dark complexion, and more masculine in form than the Hindus. Their habits are migratory; but wherever extensive forests or mountainous woody tracts are found, parties of Bheels reside, and only quit their strongholds for plunder, or to engage as auxiliaries in a foray, to devastate and destroy that which contending chiefs cannot themselves accomplish. A refinement in the vengeance of sanguinary warfare was always had recourse to in the employment of Bheels; and of late years, likewise, in those desultory vindictive inroads of petty chiefs, the Bheel became a willing and useful ally; and the work of destruction was incomplete without his demoniacal aid, in poisoning the wells, burning the villages, murdering the inhabitants, destroying the crops, and driving off the cattle. Fifty Bheels could be more useful than five hundred troops, approaching by paths through the deep forest known only to themselves. Their appearance was as sudden as unexpected, and the visit fatal to the devoted spot. To find treasure, the most horrid and refined cruelties were practised, the like of which we have not in history. Their retreats were unknown; the jungle and mountains were impenetrable to all but themselves, and woe to the individual who opposed a Bheel, or was marked out by them for vengeance. A journey of three hundred miles would be a mere walk to a Bheel. Wily, hardy, and bold, no danger could arrest his progress, and no security protect his victim, though years might elapse of unavailing pursuit; and if the Bheel did not succeed, at last he would destroy himself.

"An officer, a Captain B——d, had, by interrupting and wounding a Bheel while labouring in his vocation, been marked. In consequence of this he had a sentry to his house; but from the neighbouring bank of the river they had worked a subterraneous passage for a considerable distance, large enough for one man to crawl along, and had begun to perforate the floor of his bed-chamber when he was discovered. We had at the city where this took place nearly two thousand troops, yet it was necessary, for the officer's safety, to remove him to Bombay. A Parsee messman, who had refused to pay the usual tribute to the Bheels, was found dead in the morning in the mess-room. It was his custom to put his mat on a large wine-chest where he slept: in the morning he was found with his head placed on the mess-table, the headless body lying on the chest. In neither of the above instances was plunder their object; but the *choute* (tribute), which they consider to be their unquestionable right, by established and immemorial custom, had not been paid. At the mess-room there were two sentries stationed, whom they had eluded, a matter of no difficulty to a Bheel on a dark night, as will be duly shown.

" In some parts of Guzerat the Bheels are not only numerous but formidable. Neither their interest nor inclination induces them to attack an armed force, though probably a large booty would prevail on them to incur danger; but if revenge was to be gained, they would risk the chance of an encounter. To follow them into their wilds is impracticable, for if driven from one spot they would retire to another. A herdsman by necessity, a freebooter by profession, and a hunter by choice, the Bheel cares for no one, but makes mankind and the soil subservient to his wants and caprices.

" Travelling with my wife (adds Major Seely) in a palanquin carriage, or *shigrumpo,* towards Baroda, the capital city of Guzerat, at which place we had a subsidized force stationed, amounting to about two thousand men, when within a few miles of the city we were stopped by two Bheels, who demanded tribute. I had a pair of pistols, and instantly cocked one. It appeared to me, at the moment, an insult to the British flag, flying but a few miles off, to submit to the impost. Remonstrances were unavailing; and having a lady with me whose fears were excited, I paid the required amount; and, singular as it must appear, although I had a dozen rupees in my hand, the Bheels only levied one out of that number.

" At one time, passing through a Bheel district between the villages of Ittola and Meagaum, to avoid any alarm at night, or the probability of being plundered, I hired a Bhaut and two Bheels as a night-guard. As it got towards the evening, the Bhaut and one Bheel only arrived, the remaining one was shortly to follow them. At the usual hour I retired to my couch, perfectly secure from insult or depredation; nor had I taken any precaution to repel the one or protect me from the other; the security of the Bheels being a sufficient guard against attack.

" It being a hot night, I got up about one o'clock to enjoy the cool air outside of my tent. I had not stepped a few yards out when the Bheel on watch instantly and rudely seized me, exclaiming, 'what business have you there?' This noise awoke the other two, who rushed to the spot. They seeing who it was, informed the Bheel (for it was the man who arrived after I had gone to bed) of his mistake. He, hearing this, fell down with his face to the ground, beseeching me to place my foot on his neck and kill him. He then began, while prostrate, touching my feet with his forehead, nor would he quit his position until I forcibly withdrew myself into the tent, when the other Bheels pacified his feelings.

"The other instance of the watchfulness, daring, and honour of the Bheels is as follows: Major F——, afterwards my commanding officer, having some supplies coming to Baroda, in their journey they passed by a post where thirty-five of his own *siphauees* were stationed. These men having just been relieved from that duty, they returned with the supplies, which were in charge of a Parsee servant. On the road they were met by the Bheels, who wanted the usual tribute for the bullocks. This exaction the Parsee, with the approbation of the *siphauees*, refused to pay. Whether the Bheels found the party too strong for them, or had orders from their Raj not to engage in any affray, I know not, but the party escaped without paying or being molested, and the Parsee did not a little pride himself on his address and achievement. Some considerable time after this period, Major F—— and his wife taking their evening ride, had gone beyond the prescribed limits of the British cantonment, and heedlessly were pursuing their course, when some Bheels came upon them and claimed the money owing by the Parsee for himself and bullocks. Major F—— having no rupees about him, they took him, his wife, horse, and vehicle together. After some consultation, and a promise on the Major's part to pay the tribute demanded, he and his lady were allowed to depart, and an agreement entered into to send seven rupees (the sum required) by a servant unarmed and alone. This stipulation was carried into effect, and at the appointed time and place the cash was paid, and the gig and horse returned uninjured, with the Bheels' compliments.

"We were cautioned by those who had suffered on the spot from Bheels, against their depredations. The trunks belonging to each officer were chained together, and the chain fastened round his tent-pole. There being about two hundred of our *siphauees* on guard round our camp that night, we apprehended no danger, and in consequence did not hire any Bhauts, or the Bheels deputed by them, for our protection. When, as before stated, the precaution is taken, money, effects, and life are safe. It costs but a trifling sum; half a rupee for a man, or when they keep a regular night-watch, two rupees for three. On the first night no molestation occurred, and the next day (as is too often the case when we are in security) we grew a little careless, in opening trunks, and making arrangements for a large dinner-party that evening. Our servants also were getting careless, and laughing at the idea of a corps, having two hundred sentries mounted, being robbed by a few wretched, dastardly Bheels or Coolies; and I believe among ourselves such an idea was scouted. We thought ourselves valiant fellows, and fancied ourselves cunning ones. Night came and we sought our repose. Perhaps some few of us, from having drunk a little more than usual of 'very good wine in very good company,' slept rather soundly. Be that, however, as it may; when the morning broke forth, every officer had been robbed, save one, and he had a priest (Bhaut) and a Bheel guard. Nor did the poor *siphauees* escape; for when they gave the alarm of 'thief! thief!' they were sure to get a blow or wound in the leg or thigh, from a Bheel lying on the ground, or moving about on all-fours, wrapped in a bullock's hide or a sheep-skin, or carrying a bush before or over him; so that the sentries were deceived; and if they fired, they were as likely to hit some of the women or children, or the followers, or the officers, as the Bheel himself; and, had they fired, the Bheel, in the dark, thus placed in a populous camp, had every advantage, his weapon making no noise, and his companions being ready to shoot the *siphauee* through the head.

"Most of the officers were up during the night, but their presence was useless. Lieutenant B—— did lay hands on a Bheel, but he literally slipped through his fingers, being naked, his body oiled all over, and his head shaved; and on giving the alarm, one or two arrows were seen to have gone through the cloths of the tent. Were it possible to retain a hold of a Bheel your motions must be quick as lightning; for they carry the blade of a knife, which is fastened round the neck by a string, and with which, if they find themselves in a dilemma, they will rip up the person holding them. Horses having long tails they take a great fancy to, and some of our's were gone the next morning, but they were of no great value."

I now turn to an admirable essay on these people, from the pen of one of our ablest writers on Oriental history, Sir John Malcolm, published in the first volume of the *Transactions of the Royal Asiatic Society*. I have been necessarily obliged to render my extracts as brief as possible; but those who would desire farther information, will find a highly interesting account in the volume just quoted.

Sir John Malcolm states, that the Bheels are a distinct and original race, claiming a high antiquity, and that they were once masters of the fertile plains of India, instead of being confined, as they now are, to the rugged mountains and almost impenetrable jungles. The Rajpoot princes deprived them of the fairest portions of their country, leaving them the wild and uncultivated tracts which they now inhabit.

They ascribe their descent to an intercourse between a celestial and terrestial being. Mahadeo became enamoured of an earthly beauty, and had a family by her. One of his sons, alike remarkable for his deformity and vice, slew the sacred bull of his father; for which sacrilege he was banished to the mountains, where he became the founder of a race inheriting his vices and his turbulence, which took the name of Bheels; an appellation that has been, in the course of time, indiscriminately applied to the *Chandala* and *Nishada* (outcasts of spurious birth), many of whom dwell among them.

The Bheels are divided into many tribes, the chiefs of which claim a distinct celestial origin, in addition to their common divine descent. Some of these tribes have been converted to Mahomedanism, but the larger part of them are professedly Hindus. They worship the same deities, but limit their ceremonies to propitiating the minor infernal deities, particularly Sita Maya (Shetula), the goddess of the small-pox, whom they invoke under various names, in the hopes of averting its dreadful ravages. They pay great reverence to Mahadeo.

The names of the other deities principally worshipped are not (excepting Kali) commonly met with in Hindu mythology. The following is a list of them, and the occasions on which the Bheels deem it necessary to propitiate their favour.

" *Kali*, on many occasions. *Hatipowa*, at the *Davali* and *Dusrah* feasts, as presiding over village cultivators. *Waghacha Kunwer*, to protect them against the ravages of wild beasts. *Halemata*, to protect them in their predatory journies and undertakings. *Khorial Mata*, for protection to the cattle from sickness and plundering. *Devi Kanail*, for a good ripening of their corn and for plenty. *Behyu Baji*, for rain. *Ghora Raja*, against attacks and plunderers. *Hallam*, worshipped by the Malwa Bheels, at the annual pilgrimage to the large hill of Retna Wal in Bariya. *Chamconda Mata* is the goddess of harvest, and the first of every grain cut is offered to her. *Howin Wana Mata*, against murrain and lameness among their cattle. *Bhulbae Mata*, in times of epidemic sickness, cholera, &c. *Badri Bae* and *Ghona*, small-pox." Bullocks are offered to *Hatipowa* and *Waghacha Kunwer;* to the others, fowls and he-goats: a male bird to the male deities, and a female to the female ones. " Their usual ceremonies consist in merely smearing the idol, which is seldom any thing but a shapeless stone, with vermilion and red lead or oil; offering, with prostrations and a petition, an animal and some liquor, casting a small portion of each with some pulse into the fire, and then partaking of the flesh and remaining liquor," after giving the presiding *Rawel* or *Bhat* his share.

Besides these the Bheels have a numerous race of *Ráwets*, or hill gods, of whom Bhillet is the most reverenced, in consequence of his successes under Bhairava, the son of Siva. The Barwas are votaries of the hill gods, and are imagined to be endowed with the hereditary gift of inspiration. They also act as physicians, and cure trifling complaints by means of simples. When the disease is beyond their cure, they attribute it to the evil influence of *dhakans*, or witches, of whose power the Bheels entertain a strong and superstitious belief. The Barwas are always consulted previous to the commencement of a plundering excursion. (See *Barwas*.)

The Bheels have among them the distinctions of white and black (pure or impure) Bheels, not in consequence of their complexions, but from the habits of the tribes thus distinguished. The white Bheels are said to have descended from Rajpoots, who in former times lost their caste. These refrain from carrion and animals that have died a natural death, which the impure Bheels do not.

The Bheels often make small mud figures of horses, which they range round the idol, to whom they promise a fine charger if he will hear their petition; and it is not unusual to place the image upon one of these figures. The extreme reverence of this rude race for the horse is very singular, and in many of their legends the principal event depends on the assistance of an enchanted horse.

The Bheels never build or frequent pagodas, or temples, but in general select for a place of worship some particular tree, which is consecrated by a few large stones put on an elevated terrace of mud, which is constructed at its root. In some places, however, a small open shed is erected for some particularly sacred image.

" At the *Dasahará* (or *Dusrah*) many of the Bheels resort to the principal neighbouring towns to celebrate that feast, and sacrifice at the outside of the village to Durga, a goddess to whom they at all times pay adoration. But the most singular, and, perhaps, the original worship of the Bheels, is that which they pay to their deceased ancestors or chiefs of note. On the death of one of these, a brass bull or horse is formed, and delivered to the *Bhaut,* who makes an annual circuit of the hamlets with this image, performing the requisite ceremonies, and commemorating, in songs, the fame of the deceased; for which service he receives, as his dues, a piece of cloth, and the vessels and other articles used in the sacrifice. It is also common for the Bheels to raise, on such occasions, a cairn, or rude pile of stones, to the chief who is beatified; and the top of this pile is, at particular periods of worship, covered with oil, red-lead, and vermilion.

" The fixing of a marriage between a young couple is managed entirely by their relations. When the parents desire to marry their son, they send some friends to the parents of the girl whom they wish to become their son's bride. These make proposals, and present some *(gur)* raw sugar and arrack, which, if partaken of, shows that the proposals are accepted Presents are then made by the bridegroom and his parents in person, and the young couple are, from that day, considered as regularly betrothed. The celebration of the marriage is afterwards fixed, according to circumstances and opportunity. During the week preceding the nuptials, which always takes place on a Saturday, mutual visits are exchanged by the families, and various ceremonies are performed.

" When a man wishes to contract a marriage with a widow, without incurring trouble and expense, he sends some of his friends to urge his suit with the woman, or with her parents or relations. If his proposals are accepted, the suitor is desired to bring presents of clothes, &c. to the house of his intended bride: the match is then considered settled. The visit must be on a Saturday night. The man takes with him friends, and requisites to form an entertainment, of which the woman's friends and his own partake. The woman dresses herself in the clothes brought to her, and she and her new spouse, after the departure of the guests, pass the night together. According to long established custom, the new married pair are obliged to leave the house before day-break, and pass the next day in the fields, in some solitary place, about the distance of three or four miles from the village, and they must not return till the dusk of the evening. Their friends, however, send them meat and drink. The necessity of the new married couple passing the first day of their marriage like outcasts, at a distance from any human habitation, is to mark that sense of degradation which all the natives of Hindustan, even the degraded race in question, entertain against a woman marrying a second husband.

" These second marriages are most frequently preceded, amongst the Bheels, by an elopement of the parties, which generally ends in the pardon of the parents and relations, who are appeased by the seasonable application of some presents.

" The Bheels always bury their dead, a very marked distinction from the Brahmanical practice of burning. The corpse is wrapt in a shroud of new coarse white cloth, and borne on a bier made of bamboos, or any kind of sticks. This is carried by some of the relations of the deceased to the usual burying-ground, which is always on the bank of a stream. It is the custom for the female relations of the deceased to observe a course of lamentation for five days. They commence their wailings in the mornings, keep them up for about a quarter of an hour, and then resume their domestic occupations.

" Disputes of a trifling nature amongst the Bheels are in general amicably settled by the heads of families. Should a Bheel kill another of a different tribe or family, he must be adjudged by a *Panchayat*, or court of arbitration, of the most respectable of the different *hatis*, or Bheel villages, near the place where the murder was committed. Efforts are always made to compound every crime, even murder, by fines, and the price of blood is generally given to the family of the man that has been killed. The sum is proportioned to the circumstances of the offender: sometimes it does not amount to more than ten or twelve rupees; at others, several heads of cattle are given. There is, however, often great difficulty in compounding for a murder; and as it is deemed against usage to put a man to death in cold blood, the cause of revenge is left to the relations of the man that has been murdered; and in such cases blood-feuds are often commenced, which continue for many years, and sometimes for generations. Consequently one murder amongst this wild race is usually attended with the loss of many lives, beyond that of the individual by whom it was perpetrated.

" The mountain Bheels live in small clusters of rude huts, which are to the north of the Nermada termed *párás*, and to the south *hatis*. They are under the authority of a *Náyaca* or *Tarwi*, whose power resembles that of the *Patél*. A number of these small colonies are often united in general obedience to one chief, who has a title according to his class and the usages of the country.

" There is a natural spirit of independence in the mountain Bheels, which compels chiefs who have a desire to establish an authority that supersedes that of the *Tarwis* of small colonies, to entertain followers from a distant country. Besides, when the sphere of plunder is extended to any distance from their native wilds, the Bheels are not so fit for such enterprizes as many others of the predatory tribes. Their arms and their habits are more suited to the ravines, the woods, and the mountains amid which they live. If he descends into the plain it is at night, to thieve and plunder; or if in the day, to drive away unguarded cattle, or to attack defenceless travellers, who (if not killed) are kept till they are ransomed.

" A few words (adds the able author of this excellent essay) will complete the picture of this extraordinary race, as far as relates to their past and present condition. Existing, as they have hitherto done, under despotic governments, which placed them beyond the pale of civil society, and which not only gave them no encouragement or protection, but authorized the lowest of the fiscal officers to take their lives without trial, considering themselves a proscribed and contemned race, ignorant to a deplorable degree, believing in witchcraft, blindly obedient to the orders of their chiefs, subject to extraordinary privations, and constantly exposed to danger from their fellow creatures, and from the ferocity of the wild beasts, with whom they shared the forests, the Bheels have, in consequence, become the enemies of order and peace. They have cherished predatory habits, as the means of subsistence; and receiving no mercy or consideration, they have sought, from natural impulse, to revenge the wrongs they have sustained. Time has interwoven their habits of life and feelings with their superstitions, until they actually believe that they were created to prey upon their neighbours. ' I am Mahadeva's thief,' is the common answer of a Bheel detected in a crime; and his promise of amendment is usually so qualified, as to period, that it seems more like a truce, than a pact of permanent good conduct. Nevertheless, from what has occurred since this tribe became subject to the British Government, we may anticipate a gradual, and ultimately a complete change in their character and condition. The men, though habituated to a life of rapine, are not sanguinary; and the females of the tribe, who possess great influence over them, are of kind dispositions, and many of them are intelligent and industrious.

" To reclaim this race (I speak from much reflection and considerable experience), they must be treated with great attention to their prejudices and condition. Reform with them, as with all such classes, must commence with their superiors. We cannot break the link by which they are attached to their chiefs; and if we could, it would not be wise or desirable to do so. We must endeavour, by every act, to elevate the Bheels in the community, and to raise them in their own esteem, or else we cannot succeed in altering their habits. We must, by making roads through their hills and forests, by employing them in honest occupations, by establishing markets for the produce of the tract they inhabit, bring this race into daily and familiar intercourse with those among whom they live. While we use preventive means to check and eradicate their evil habits, we must temper our firmness with mercy; taking care, however, that certain rules should never be infringed, and that protection and punishment should be alike certain when merited. But, above all, the object should be, to give to this hitherto injured race a stake in the general prosperity; and then, and not before, we may rest satisfied that they will become the defenders, instead of the disturbers of the general welfare."

The RAJPOOTS *and* KATTEES.

The peninsula of Guzerat, commonly known under the name Kattiwar, is situated within the 69th and 72d degrees of east longitude, and the 20th and 23d of north latitude.

The inhabitants of the province may be classed under the following heads:—

1. Rajpoots, amongst whom there are several tribes, standing in power and wealth thus: 1. Jharejah; 2. Jhalla; 3. Goil; and 4. Jetwah.
2. Kattee, of whom there are three families, Walla, Khacher, and Khooman. They are originally of the same stock, but have now their respective districts.
3. Koolies, Kauts, and Scindies, called Bawars.
4. Koombies, Mares, Ahars, Rhebarries, and the other industrious classes.

" The Jharejahs, who are the most powerful and numerous of the Rajpoot tribes, and who possess all the western part of the peninsula, are a branch of the family of Rao of Kutch, who in consequence of intestine feuds, left their country about A.D. 800; and having crossed the run of the head of the gulf of Kutch, established themselves upon the ruins of the Jetwah Rajpoots and a few petty Mahomedan authorities which at that time existed in Halar.

The lands appear to have been divided in common among the whole tribe; the *teelat,* or eldest branch of the family, reserving to itself the largest portion; whilst the *byaud** held their respective villages by a pure feudal tenure.

The establishment of the Kattees was made much in the same manner, though at an earlier period by thirty or forty years, than that of the Jharejahs. The Kattees originally inhabited the country on the borders of the river Indus, and their migration thence can be traced by tradition with tolerable accuracy.

Whatever may have been the cause of this change of situation of the Kattees, they certainly crossed the waste tract of land between Kutch and Guzerat, and settled themselves in the neighbourhood of the town of Jhaun, which is on the borders of Kattiwar and Jhallawar.

It may naturally be concluded, that the circumstances which led to the establishment of these people were adverse to the improvement either of the civil government or society of the country. It had hitherto enjoyed a tolerable degree of repose under two or three extensive authorities; but was now invaded by many thousands of a barbarous and warlike race of people, who, whilst they held in contempt the industrious class of inhabitants, and disdained to lay their hand on the plough, acknowledged no law but the sword, and no employment so honourable as a life of plunder. When a *Bhy*, or brother, found himself aggrieved by his chief, unable to oppose him openly, or to injure the towns which were in general surrounded by walls, he drew others to his cause, and became what is styled *Bharwuttia,* which signifies an outlaw, either voluntary or otherwise. When a Rajpoot or Kattee determines to become *Bharwuttia,* he gives notice to his villagers, who instantly remove their families and property, and place them under the protection of some neighbouring chieftain, or in a tract of country wild and intricate. He next reduces his village to ashes, and commits some sudden and daring outrage on the land of his chief. In such case the country is soon alarmed; every village has its look-out post, and the instant that horsemen are perceived, the approach of danger is announced by a large rattle on the highest trees, which brings the labourers from the fields; and the cattle, as if aware of the danger, are seen returning from the pasture at full speed to take shelter in the village, the inhabitants of which are quickly armed and at their stations.

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* Or brotherhood.

The circumstances attending the driving of cattle in the north-west parts of Jhallawar are particularly deserving of notice. When the alarm is sounded from the village, the cattle surround the herdsman, and accompany him as fast as he can run; they are guided by his voice, and until deprived of their keeper, the plunderer seldom or ever succeeds in driving them off. The robbers, who are Hindus, dare not shoot for fear of killing one of the cows; and his person being surrounded by the cattle, they are frequently unable to reach the head with their spears.

But to return to the *Bharwuttia*. If he fails in getting the flocks, he seizes the persons of such villagers as he can find, and carries them off. These are styled *bhan*, or captives, for whose release sums of money are demanded. In short, the life of a *Bharwuttia* is one of blood and rapine, until he is killed, or by the fury of his feud he compels his chief to grant him redress; and the security of *charons*[*] and *bhats*[†] having been given on both sides, the outlaw and his family return to their homes and occupations in perfect security.

The Kattees have, in general, been more united than the Rajpoots, and in most cases assist each other against the latter, and carry on their feuds in a spirit of desperation approaching to barbarism. These quarrels between chiefs are termed *wyre* or *were*, and involve the family and adherents of both parties. A *wyre* between a Rajpoot and a Kattee, or between two of the former, is settled by a general meeting of the opponents, when an agreement is made, and the ceremony finally closed by the *kusoomba* cup. But a dispute between two Kattees is not so easily adjusted, particularly if any member of the chief's family has been slain. In this case, the person who has killed the Kattee proceeds to the house of the deceased, and after submitting himself to their mercy, makes an offer of his daughter in marriage, a favourite mare, cows, or any thing, as an earnest of his sorrow. It is disgraceful for the other party to reject his humble offers of accommodation, and an instance of their taking advantage of their power over his person probably never occurred; but until these advances have been made, or revenge taken on the person of some of their opponent's family, a Kattee will not speak to another who has slain his relation.

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[*] Religious persons.

[†] Bards.

The province of Kattiwar has always been considered a tributary of Guzerat, although the realization of the revenue has been uncertain at different times. During the constant troubles in which Guzerat was involved, consequent to the fall of the house of Tymour and the annual invasions of the Mahrattas, a hasty and occasional *mooluckgeeree** was not sufficient to keep the turbulent spirits of Kattiwar in order. The Paishwa's and Guicawar forces, which on these occasions sometimes amounted to twenty thousand Mahratta horse, were opposed by every chieftain, and every petty village shut their gates and fired at the troops as they passed.

If they ventured to advance into the interior, they were compelled to use force to every village, and expended probably ten thousand rupees for the realization of one thousand. This army was surrounded by bodies of Kattee and Rajpoot cavalry, who cut off their supplies; and the expedition generally ended in a hasty retreat to Jhallawar, the chieftains of which being nearer to Guzerat, were often made to pay for the losses sustained on the expedition. The Kattees and some of the more enterprizing Rajpoots allowed to each other rich and fertile tracts of land in Guzerat, which they tauntingly styled *jaghires* or manors, and from which they levied contributions at pleasure. A Kattee could collect in a short period of three days seven or eight hundred cavalry of his own caste, capable of undertaking the most hazardous and fatiguing expeditions; and their attachment to a roving life and habits of plunder was such, that no danger, however great, could overcome what might be considered as inherent in their disposition. The superiority of the breed of horses in the peninsula gave those robbers a wonderful advantage over their neighbours in Guzerat. If overtaken, their acknowledged bravery, which when attacked borders on desperation, often deterred the pursuers from effecting any thing of consequence, and the death of a single Kattee was looked upon as an instance of surprising success. The Rajpoot, and in particular the Kattee, until late years looked upon agriculture as a degrading employment, and as a drudgery adapted to the habits of the *koombie* and *ahar*, or other labouring classes, whilst they reserved for themselves the duty of defending the village and its inhabitants.

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* Military expedition.

The character of the Rajpoot of Kattiwar is composed of the extremes of praiseworthy and objectionable qualities. He is hospitable to strangers, and will defend them at the expense of his life and property. Indolent and effeminate to an extreme degree, he will, in cases of emergency, or when his own interest is involved, be roused to an incredible exertion of energy and activity. As an enemy he is often cruel. Impatient of an insult or injury, though seldom or ever offering one, he is upon the whole an inoffensive character: but what may perhaps be considered the most admirable ingredient in the composition of his mind, is a certain pride of family, which raises him above the level of his neighbours, and which, united with a passionate love of liberty and attachment to each other, forms a character which, if it does not call for admiration from its virtues, is probably entitled to it on the score of novelty.

In stature he may be considered to exceed the natives of the Deccan, being generally tall, but not of a robust frame. The complexion of the respectable Rajpoot is generally fair, contour of the face long, nose aquiline, and eyes large, but devoid of animation: the general expression of the face is pleasing. Their dress differs from that of most Indians: it consists of a fine white *angerka* or jacket, a pair of very wide trowsers of the same cloth, with a tight button at the ancle. Round their loins they gird a broad *cummerband* of dark brown cloth, which covers the buttocks and thighs, and above this is tied a white *doputta*. The turban is generally of a fine texture, tied on the head in loose twists to an inconvenient height, sometimes two feet, and inclining a little forwards, and forms probably the handsomest head-dress to be met with anywhere.

The Kattee differs in some respects from the Rajpoot: he is more cruel in his disposition; but far exceeds him in the virtue of bravery, and a character possessed of more energy than a Kattee does not exist. His size is considerably larger than common, often exceeding six feet. He is sometimes seen with light hair and blue-coloured eyes. The shoe of the Kattiwar, as it is confined to their particular district in the province, is perhaps to be seen no where else in the world. It is generally made of leather extremely soft, and being stuffed with cotton, is pleasant to the foot; the outer leather is strong, and stamped in flowers or other little ornaments, and the point turns up perpendicularly (in men of rank), sometimes as high as the lower part of the knee, quite stiff, and terminating in points of loose leather cut to resemble a bird's beak. The arms are the same throughout the peninsula, and consist of a sword, shield, and spear, the latter about eight feet long, made so slender as to break when thrown at the enemy, to whom it thus becomes useless. They are all horsemen, and are wonderfully particular in the breed of that animal. Mares are universally preferred. A Kattee's mare is one of his family: she lives under the same roof, by which means she is familiarized, and is obedient to his voice in all situations. A Kattee is seldom seen but walking or galloping his beast. He is so averse to walk on foot, that he rides to the field where he means to labour, and is prepared either to join a plundering party or resist attack.

Both the Rajpoot and Kattee eat the flesh of goats, sheep, and wild hogs, but they are more partial to a diet of milk and *bajeree* (bread baked with *ghee* into thick loaves).

The Bhomeas of Kattiwar still preserve a great portion of that spirit of hospitality for which their ancestors were so celebrated.

All the inhabitants of this province are much addicted to opium and spirituous liquors. A custom prevails throughout the country, of erecting a stone to the memory of those who have died a violent death; but it appears now to be common, also, to those who have departed in the course of nature. This stone is called a *pallia:* it resembles an European gravestone, has the name, date, and mode of death engraven, and is surmounted by a roughly executed figure, representing the manner in which the deceased fell. Thus you see them on horseback with swords and spears; also on foot, or on carts, with the same weapons: I have even seen them on vessels, of course applicable to fishermen. In the upper parts of the *pallia* are the sun and moon rudely represented.

The practice of *traga,* or inflicting self-wounds, suicide, or the murder of relations, deserves to be noticed, as it forms a strong feature of the manners of the people. This practice, which is common in Kattiwar to *Bhats* and *Charons* of both sexes, and to *Brahmans* and *Gosseins,* has its rise in religious superstition, and probably cannot be better explained than in the following instance, which is perfectly true; and although *tragas** seldom wear this formidable aspect, still they are sometimes more criminal, by the sacrifice of a greater number of victims.

In the year 1806, a *Bhat* of Veweingaum, named Kunna, had become security on the part of Dossajee, the present chieftain of Mallia in the Muchoo Kaunta, for a sum of money payable to the Guicowar government. The time specified for payment arrived, and Dossajee refused to fulfil his engagement. Government applied to the *Zamin* or *Munotidar,* who, after several fruitless attempts to persuade Dossajee to comply with his bond, returned to his house; and after passing some time in prayer, assembled his family, and desired his wife to prepare a daughter, about seven years of age, for *traga.* The innocent child, taught from her earliest infancy to reflect on the sacred character and divine origin of her family, and the necessity which existed for the sacrifice, required no compulsion to follow the path by which the honour of her caste was to be preserved. Having bathed and dressed herself in her best clothes, she knelt with her head upon her father's knee, and holding aside her long hair, she resigned herself without a struggle to the sword of this unnatural barbarian. The blood of a *Bhat* being sprinkled on the gate of the chieftain produced an instantaneous payment of the money. Presents of land to the father, and a handsome mausoleum or *doree* to the daughter, marked the desire of the Rajpoot to avert the punishment supposed to await the spiller of a *Charon's* blood.

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* This abominable ceremony borders much upon the Brahman practice of Dherna, but is infinitely more detestable.—See page 145.

No deed or agreement is considered equal to bind the faithless robber, unless guaranteed by the mark of the *kutar*,* the insignia of the *Charon* or *Bhat;* and no traveller could, until lately, venture to journey unattended by one of those persons as a safeguard, who was satisfied for a small sum to conduct him in safety, or sacrifice his life. These guards are called *Wollawas*, and hesitate not to inflict the most grievous wounds, and ultimately death, if the robbers persist in plundering those under their protection; but this is seldom the case, as the most barbarous Coolies, Kattees, or Rajpoots, hold sacred the persons of *Charons*, *Brahmans*, and *Gosseins*.

The *Charons*, besides becoming security for money on all occasions, and to the amount of many lacks of rupees, also become what is called *feil Zamin*, or security for good behaviour, and *hazir Zamin*, or security for the appearance.

Independently of these duties, the *Bhats* are the bards of the Rajpoot and Kattee: they keep the genealogical table or *vunah wallee* of the family, and repeat their praises. Their duty is hereditary, for which they have gifts of land and other privileges.

The *Bhats* are more immediately with the Rajpoots, and the *Charons* with the Kattees. The two castes will eat of each other's food, but will not intermarry.

The women of the *Charons* and *Bhats* are clothed in long flowing black garments, and have a sombre, if not actually horrid appearance. They do not wear many ornaments, and are not restricted from appearing in the presence of strangers; accordingly, in passing a *Charon* village, you are sometimes surrounded by women who invoke blessings on your head by joining the backs of their hands, and cracking the knuckles of their fingers in that position over their heads.

The Rajpoot women of high rank are often of an intriguing disposition, and always meddle in the affairs of their husband. Every raja has several wives, each of whom has a separate establishment of friends, relations, servants, lands, and every thing else. Each is jealous of the influence of the others over their lord, who, by the time he is forty years old, is generally a victim of opium, tobacco, or spirituous liquors, and other exciting drugs. If one of the wives has offspring, the others practice deceit upon the family, and every woman of spirit has a son. Dissention and discord prevail, and it has become almost as rare an event for a raja to leave this world in peace and quiet, as it is for a Rajpoot *gaudee* to be filled by a person the purity of whose birth is perfectly ascertained. This melancholy picture of the morals of Rajpoot ladies is confined solely to the higher classes; and the female sex in Kattiwar, generally speaking, are modest, chaste, and faithful to their lords, and kind and hospitable to strangers. As a proof of the former, there are few or no women of easy virtue in the villages, and those in the large towns are frequently natives of other countries.

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* A curiously shaped dagger.

The Kattee women are large and masculine in their figures, often dressed in long dark garments like the *Charon* women; but have the character of being always well-looking, and often remarkably handsome. They are more domesticated than the Rajpoot, and confine themselves solely to the duties of their families. They are often brides at seventeen and sixteen years of age, which may probably account for the strength and vigour of the race. A Kattee will do nothing of any consequence without consulting his wife and a *Charon*, and he is in general guided by their advice. The marriage ceremony of this irregular tribe deserves notice, as being totally opposite to all Indian notions of female treatment, although there is a trace of the same to be found in almost all Indian castes. A Kattee to become a husband must be a ravisher; he must attack with his friends and followers the village where his betrothed resides, and carry her off by force. In ancient times this was no less a trial of strength than of courage: stones and clubs were used without reserve both to force and repel; and the disappointed lover was not unfrequently compelled to retire, covered with bruises, and wait for a more favourable occasion. The bride had the liberty of assisting her lover by all the means in her power, and the opposition ceased when her dwelling was once gained by the assailants, and the lady then bravely won submitted willingly to be carried off by her champion. The Kattees do not intermarry with any other caste. The Kattee is a Hindu, although no Hindu will eat with him. A Rajpoot will, however, eat food dressed by a Kattee. He worships the cow; leaves a lock of hair on his head; and adores Mahadeo and other Hindu deities, although he is more attached to the worship of the *Sooruje* (Surya or the sun), and to Ambha and other terrible goddesses.

The practice of female infanticide,* peculiar in this peninsular to the Jharejah Rajpoots, is too well known, and has been too often described to require particular notice in this place. The Jhalla, Goit, and Jaitwa Rajpoots, differ in no material point from the Jharejahs, if we except their not practicing infanticide.

Of the Kauts, the Meres, the Ahurs, and the Rhebarrees, it will be unnecessary to say more than that they are cultivators, and some of them plunderers when opportunity offers. When a dispute occurs about a piece of land, it is decided by the form of pacing it. The man who lays claim to it covers himself with a raw hide and walks over the ground, after which it becomes his own; this ceremony is done in the presence of some authority. It is considered as one of the most awful, and the person who undergoes it is supposed never to survive it long if he is false. Abundance of instances are advanced of houses burnt, families dying, and going to ruin, from having walked over land without a claim. The hide is what makes it so very awful, and it is thence called *alloo*."—*Transactions Bombay Literary Society.*

Sacambhari Bhavani is, according to Major Tod, " the guardian goddess of the whole Rajpoot race, yet more especially claimed by the Cháhamánas; though A'sa-purná is their immediate patroness, and a most enchanting one to have: ' Hope herself.' Sácambhari-Devi had her statue erected on a small island on the Sar, or salt-lake, to which she gives her name, contracted to Sámbhar."

" The Cháhamána (Major Tod in his spirited language adds) is right in considering Sácambhari as deserving more of his adoration than the more benign divinity, Hope; for no race of the sons of Adam is less indebted to A'sá-purná for the fulfilment of their wishes than these her votaries. A sketch of the reverses of the various *Sacæ* of this widely-extended name would form a history, for their misfortunes were conspicuous as their renown was splendid. No other of the martial races of India can fill more pages of its heroic history with deeds in arms. They still live in the songs of the bard, and furnish most interesting materials to the itinerant minstrel, the *Dholi*, the jongleur of India, who to the sound of his *rhubab* chants the exploits of Goga, who, with fifty sons and nephews, and all his clan, fell on the banks of the Indus opposing Mahmúd; or those of the romantic Hammír, the theme of eternal plaudits, whenever the Rajpoot instances the sacrifices which the rights of sanctuary and hospitality demand." (See *Johárá*, page 174.)

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* See Infanticide, page 177.

THE MAHARATTAS.

Of the numerous tribes of India there are few whose names have been better, or whose character has been less known in Europe than the Maharattas. Their sometimes rival, and sometimes confederated chieftains, the Peishwa, Holkar, and Scindiah, have given a dazzling, but ephemeral celebrity to the Maharatta name, which has caused many to blend with them (than which nothing can have been more erroneous) the Rajpoots, the Kattees, the Bheels, and other more or less warlike and predatory tribes, who have occasionally sided with them. These races are altogether distinct, as the following pages, contrasted with those which have preceded this article, will shew.

* "The original Maharatta state comprehend a country of great natural strength, interspersed with mountains, defiles, and fortresses. The best modern accounts lead us to suppose that it included Kandeish, Bagland, and part of Berar, extending towards the north-east as far as Guzerat and the Nerbuddah river. To the west the Maharattas possessed the narrow but strong tract of country which borders on the Concan, and stretches

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* In consequence of having omitted to note my authority for a part of this article, I regret my inability to acknowledge it.

parellel with the sea from near Surat to Canara. This country is well calculated for the maintenance of defensive warfare; but that the people were not of the military caste is proved by the names of their particular tribes. The *Koonbee,* the *Dangar,* and the *Goalah;* or, the farmer, shepherd, and cow-herd: all rural occupations. The exterior, also, of the Rajpoots and Maharattas marks a different origin. The first is remarkable for the grace and dignity of his person; the latter, on the contrary, is of diminutive size, in general badly made, and of a mean rapacious disposition. The Maharatta Brahmans, also, differ in their customs from their neighbours, with whom they will never associate nor intermarry.

" It certainly appears extraordinary, that a nation so numerous as the Maharattas should have remained almost wholly unnoticed in Indian history for so long a period as from the first Mahommedan conquest until the reign of Aurengzebe; but it appears probable that prior to the time of Sevajee, the Maharatta country, like the other parts of the Deccan, was divided into little principalities and chiefships; many of which were dependant on the neighbouring Mahommedan princes, but never completely brought under subjection.

" Sevajee, the first Maharatta commander who combined the efforts of these discordant chiefs and tribes, was born in A.D. 1626, and died in 1680. His genealogy being obscure, his adherents were at liberty to invent the most illustrious; and, accordingly, traced his origin from the Ranahs of Odeypoor (the purest of the Khetrie caste), who claim a descent, equally fabulous, from Noushirwan the Just.

' The Maharatta constitution, from the commencement, has always been more aristocratic than despotic, and the local arrangements of their empire peculiar; the territory of the different hostile chiefs being blended or inter spersed with each other.

" The Maharatta soldiers eat almost every thing indiscriminately, except beef and tame swine: they will eat wild hogs. The Maharatta country abounds with horses, and there are some of a very fine breed, called the *Beemarteddy* (raised near the Beemah river); but the common Maharatta horse, used in war, is a lean, ill-looking animal, with large bones, and commonly about fourteen or fourteen-and-a-half hands high. The only weapon used by the horsemen is a sabre; in the use of which, and management of their horses they are extremely dexterous. For defence they wear a quilted jacket of cotton cloth, which comes half way down their thighs."

According to Colonel Broughton's description of the Maharattas, nothing can present a more irregular, filthy, or wretched appearance than one of their camps; men, horses, camels, and bullocks being all huddled in it together in a mass; which mass is surrounded on all sides by others of a similar nature, in a continued state of comfortless confusion. These camps are attended by large bazars, the shopkeepers of which, as well as the soldiers, reside under miserable pals or coverings formed of blankets or coarse cloths stretched across a bamboo ridge stick, and supported at each end by others stuck in the ground. Near these the Maharattas huddle in the cold weather round their miserable fires made of horse or cow-dung, or of dirty straw; or pass their time in the rack-shop, or the tent of the prostitute, whose mysteries are very imperfectly concealed from the public eye by the wretched coverings just noticed. At the door of every tent is a fire; the smoke of which being too heavy to ascend into the air, spreads throughout the whole camp.

In these camps acts of injustice, oppression, and misery appear to go hand in hand. When grain is dear, hundreds of families are reduced to a state of starvation. "At such times (says Colonel Broughton) I have often seen women and children employed in picking out the undigested grains of corn from the dung of the different animals about the camp. Even now, when wheat is by no means at a high price, it is scarcely possible to move out of the limits of our own camp, without witnessing the most shocking proofs of poverty and wretchedness. I was returning from a ride the other morning when two miserable-looking women followed me for charity: each of them had a little infant in her arms; and one of them offered to sell her's for the trifling sum of two rupees (four or five shillings.)" These instances were common, and many of the sepoys in the British resident's camp had children obtained in this manner.

"It is one peculiar feature in the Maharatta constitution that the government always considers itself in a state of war; which formerly was a principal source of revenue. On the day of the festival called the

Dusserah, or Durga Puja, towards the end of September, at the breaking up of the rains, the Maharattas used to prepare for their plundering excursions. On this occasion they wash their horses, sacrificing to each a sheep, whose blood is sprinkled with some ceremony, and the flesh eaten with none.

" Among this people the gradual progress of refinement is discernable, from the wild predatory Maharatta, almost semi-barbarous, to the polished and insidious* Brahman, whose specious politeness and astonishing command of temper leave all European hypocrisy in the shade. This extraordinary urbanity qualifies him in the highest degree for all public business. The bulk of the people under the Maharatta government are almost without property; few have an opportunity of acquiring wealth, except the powerful Brahmans, who are the principal functionaries under the state. Their avarice is insatiable; and, if ever the madness of accumulation was accompanied by the highest degree of folly, it is here exemplified; for although the Brahman be permitted to go on for years in the practice of extortion, his wealth at last attracts the attention of the prince, when he is obliged to disgorge, and is perhaps confined in a fortress for life. If he happens to die in office, his property is generally sequestrated. This mode of raising money forms a considerable part of the contingent revenue, and is known by the name of *goona-geeree*, or crime penalty.

" The two classes of Maharattas† are as much distinguished by personal peculiarities, as caste and dress: the Brahmans are fair, have prominent features and comely persons: the rest are dark, with broad flat faces, small features, and short square persons; but are seldom if ever stout. I have never been able to discover any quality or propensity they possess, which might be construed into a fitness for the enjoyment of social life. They are deceitful, treacherous, narrow-minded, rapacious, and monstrous liars: the only quality they are endowed with, which could, according to our system of ethics, be placed on the credit side of the account, being candour; for there is not one of the propensities I have enumerated to which a Maharatta would not immediately plead guilty: in his idea of things they are requisite to form a perfect character: and to all accusations of falsehood, treachery, extortion, &c., he has one common answer: '*Maharatta durbar hue,*' 'tis a Maharatta camp."

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* The Maharatta may be divided into two great classes: the one composed of Brahmans, the other of inferior castes. The Brahmans are of the sect of Vishnu, and abstain from eating flesh; the others do not.

† Broughton's Maharatta Camp.

The Maharatta Brahmans wear commonly white turbans which are plaited, in a particular fashion, high above the head, and long muslin dotees hanging down to the feet, a plain white gown reaching to the knees, and a shawl, or in warm weather a scarf of gauze or muslin thrown loosely across the shoulders. The other classes wear a flat turban, a *sela* or shawl or scarf, short breeches, and occasionally in the cold weather a jacket. "They are fond of ornamenting their ears with small gold rings, and such as can afford it have silver chains, twisted like ropes, fastened round their necks. Every one wears a sword and commonly a shield; and when on horseback carries either a matchlock or a long spear called a *bala.*" The chief who holds out to them the best prospect of pay and plunder has the best chance of attracting them to his standard. They sustain with chearfulness great deprivations and fatigue: but if they quarrel with their chief, entertain no reluctance to forsake his colours and join the ranks of his enemies.

The Maharatta confederacy is now broken, and the political power and importance of its chiefs become little better than nominal. They, however, still demand the utmost vigilance of the British government. Treacherous, crafty and enterprising, no treaties can bind them, no benefits secure them to our interest; nor have successive defeats sufficiently subdued them to prevent their seizing the first, apparently, favourable opportunity to throw off the mask of friendship, and attempt the hazard of another struggle to regain their former power.

THE KOOMBEES *of* LONY.

These people, now under the dominion of the British government, are a branch of the Maharattas, and inhabit the town and country of Lony, situated on the mountain range, about twelve miles from Poonah. They are Hindus, and worship principally Siva and Parvati, or local incarnations of them.

" Their system of faith and worship is extremely absurd and lamentable, but many of its precepts are good, and have a wholesome influence on their moral conduct. It inculcates the belief in future rewards and punishments, enjoins charity, benevolence, reverence to parents, &c., and respects all other modes of worship, but does not admit of proselytism. The Koombees are sincere and devout in their worship, which is exempt from the idle and protracted ceremonies of the Brahmans, and does not restrain them from any of the duties of life. They are professedly followers of Mahadeo; but are led by a spirit of toleration, or rather superstition, to join in the worship of any sect or object that comes in their way. They constantly make vows at the tombs of Mahomedans, and occasionally even at those of Christians.

" The idols of Cundoo* and Byroo, Jemnee Yemnee and Tookia, local incarnations of Mahadeo and Parvati, are their principal objects of worship; and are believed to be vindictive and prone to anger, and only to be appeased or conciliated by penances, sacrifices, and offerings. The figures of these idols are in relief, on plates of gold or silver, about four inches high and two broad, and every family has two or more of them placed on a stand *(dewarah)* in a suitable part of the house, which constitute their *kooldiewut*, or household gods. Cundoo is represented with four hands, holding a sword and shield, and seated on horseback, with a dog by his side. Byroo has also four hands, which hold a trident and a small drum. Jemnee Yemnee and Tookia are females, with four or more heads, each holding weapons of offence, with necklaces of human skulls, &c.

" Their religion strongly enjoins marriage, which is by far the most important consideration on this side the grave, and considered so essential to respectability and happiness that it is universally adopted, except by persons labouring under some incurable disease or deformity, or by the most wretched. One who has not been married is not admitted to join in certain rites and festivals; and the calamity of being without a son to perform the obsequies and offer prayers to his name, extends beyond this world. Polygamy is allowed, but seldom practised, except by the rich or those who have no family by the first marriage. When a marriage is contemplated, the following points must be settled: 1st, that the parties are not of the same *kool*, or clan. They may both bear the same surname, but in this case their *dewack* or family crest must be different. Consanguinity in the female line is no ground for objection. 2d, that the planets under which they were respectively born are in harmony, and auspicious to the union; which is decided by the astrologer. 3d, that they are healthy, and without any personal defect. The amount of the portion and quality of presents to be made to the bride are then settled, preparations are made for the marriage, and the lucky day and moment fixed by the priest for its celebration. The ceremony occupies three or four days. The ordinary expenses of a marriage are two or three hundred rupees, but often much more.

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* Kandeh Rao.

"Widows are sometimes permitted to marry; but it is looked on by some families as disreputable, and not practised. It is only widowers who marry widows, and the offspring are not entitled to inherit in the same proportion as those by a first marriage. Widows sometimes go with their husbands to the funeral pile, but it is very rare. It is between forty and fifty years since a suttee took place in a Koombee family at Lony.

"They generally burn their dead; but it is also a custom in some families to bury them. At this time a small piece of gold is put into the mouth of the deceased, the reason of which they do not explain. It is believed that the soul of the deceased, from a longing after its earthly enjoyments, hovers about its late abode for ten days before it is disposed to take its flight to its new *jannum* or birth. On the tenth day the heir and his family, accompanied by the priest, proceed to a stream of water nearest the village, and perform ceremonies for the rest of the soul of the deceased, and make offerings of hallowed food. If the crows come and eat it, the omen is good, and it is believed the soul is happy and has entered its new birth: on the contrary, if they avoid it, the greatest consternation takes place; the friends of the deceased call on him to know why he is unhappy, that he has no reason to be so, as his family will be protected, &c. Every expedient is tried to get the crows to eat of the food; and, after waiting till night without success, a figure of a crow is formed by the priest, and if made to touch the offering, the party go home, but generally persuaded that the soul of their friend remains at large, and becomes a ghost or demon.

" The community all implicitly believe in incantations, witchcraft, a modification of fatalism, and in the existence of ghosts and evil spirits. The male ghosts and evil spirits are termed *keins,* or *joting;* and those of females *handal.*[*] Those of Brahmans, Mahomedans, and outcasts have different names; and the general term *boot* is applied to the whole. Their favourite haunts are large trees in lonely places, deserted buildings, and old wells. They are seen or heard making strange noises, especially at noon and midnight, and assume different shapes, often that of a deer, and suddenly becoming a very tall figure, or of a strange ox, or goat, mixing in the flock for a time and vanishing into air.[†] The evil spirits that possess them occasion madness and strange diseases; they haunt them in their sleep, destroy their families, and deprive them of every enjoyment. The incensed spirits are attempted to be appeased by ceremonies, and are cast out by a numerous set of impostors, who derive a handsome livelihood from their trade. One way of casting out devils is by the exorciser placing the person possessed with the evil spirit in front of an idol, seizing him by the lock of hair on his crown, and threatening him, or actually scourging him, till the demon says what offering or penance will satisfy him.

" They have many holidays. Those of greatest interest are the Hooly, Dussera, Dewallee, and one in honour of their cattle. The holiday of the Hooly is said to be in celebration of the spring. The favourite dance is the

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[*] The *Sept-Asira, Aija,* or *Jel·doota,* are seven water nymphs, who destroy or carry off handsome young men for their own enjoyment.

[†] A ghost haunts an Indian fig-tree and well in a field near the Bungalow at Lony, and is occasionally seen in different shapes. It once carried a person, for presuming to bathe in the well, to the bottom, and drowned him, and has done other mischief; but if not disturbed, it is harmless. This ghost is ordinarily termed " *Peepree Bana,*" from the peepree-tree, near which it stays.

tipree dance. Twenty, thirty, or more young men form a ring, each with a piece of seasoned wood, a foot in length, in his hand, which he strikes alternately with that of the person before and behind him, keeping time with it and his foot, while the circle moves round keeping time to a drum and shepherd's pipe of three or four sweet and plaintive notes.

" During the moonlight throughout the year, in the fine weather, the Koombees are found sitting in the open air, and chanting songs in chorus, with the accompaniment of a drum and the *chondkia* (a simple stringed instrument), and listening to stories."—*Transactions Bombay Literary Society.*

About fourteen years ago these people came under the dominion of the British. They are principally husbandmen, as their name imports.

THE PINDARIES.

The account from which the following extracts relative to this predatory race were taken, was written previous to the result of the Pindarie war about fourteen years ago. The description may be, however, considered equally applicable to them at the present day.

" The name of *Pindarie* may be found in Indian history as early as the commencement of the last century; several bands of these freebooters followed the Maharatta armies in their early wars in Hindostan. They are divided into *Durrahs*, or tribes, commanded by *Sirdars*, or chiefs; people of every country, and of every religion, were indiscriminately enrolled in this heterogeneous community, and a horse and sword were deemed sufficient qualifications for admission. A common interest kept them united; the chiefs acquired wealth and renown in the Maharatta wars; they seized upon lands which they were afterwards tacitly permitted to retain, and transmitted, with their estates, the services of their adherents to their descendants.

" In an association which is daily augmented by the admittance of strangers, it is natural to suppose that influence will not be confined to hereditary claims, and that men of superior genius and enterprise will ultimately rise to the chief command. This is accordingly found to have been the case, and Seetoo, the most powerful of all the Pindarie leaders, was a few years ago a person of no consideration. It is only of late that these banditti have become really formidable, and they may now be looked upon as an independent power, which, if properly united under an able commander, would prove the most dangerous enemy that could arise to disturb the peace and prosperity of India.

" The climate and the hardy habits of these plunderers render tents or baggage an unnecessary incumbrance; each person carries a few days' provisions for himself and for his horse, and they march for weeks together at the rate of thirty and forty miles a day, over roads and countries impassable for a regular army. They exhibit a striking resemblance to the Cossacks, as well in their customs as in the activity of their movements. Their arms are the same, being a lance and a sword, which they use with admirable dexterity; their horses, like those of the Cossacks, are small, but extremely active: and they pillage, without distinction, friends as well as foes. They move in bodies seldom exceeding two or three thousand men, and hold a direct undeviating course until they reach their destination, when they at once divide into small parties, that they may with more facility plunder the country, and carry off a larger quantity of booty; destroying at the same time what they cannot remove. They are frequently guilty of the most inhuman barbarities, and their progress is generally marked by the smoking ruins of villages, the shrieks of women, and the groans of their mutilated husbands. At times they wallow in abundance, while at others they cannot procure the common necessaries of life; and their horses are trained to undergo tho same privations as their masters. Night, and the middle of the day, are dedicated to repose; and recent experience has shewn us that they may be surprised with effect at such hours. Fighting is not their object, they have seldom been known to resist the attack even of an inferior enemy; if pursued they make marches of extraordinary length, and if they should happen to be overtaken, they disperse, and re-assemble at an appointed rendezvous; or, if followed into their country, they immediately retire to their respective homes. Their wealth and their families are scattered over that mountainous tract of country which borders the

Nerbudda to the north. They find protection either in castles belonging to themselves, or from those powers with whom they are either openly or secretly connected. They can scarcely be said to present any point of attack, and the defeat or destruction of any particular chief, would only effect the ruin of an individual, without removing the evil of a system equally inveterate in its nature, and extensive in its influence.

The Pindaries may probably amount altogether to between thirty and forty thousand horses; but in a community so subject to constant fluctuations, it is impossible to form any accurate idea of their number, which must vary from day to day, according to the caprice of individuals and the condition of the adjoining countries. Throughout the greater part of the territories of the native powers in Central India, the husbandman is seldom permitted to reap the fruits of his labours; his fields are laid waste, his cottage reduced to ashes, and he has no alternative but that of joining the standard of some lawless chief. Thus the number of the Pindaries may be said to increase in the same ratio as the means of subsistence diminish; hunger goads them on to the work of destruction, and they rejoice in anticipation of the spoils of wealthy countries. Were they permitted to continue their merciless depredations without molestation, the peninsula of India would, in time, become a desert, and the few inhabitants that survived the general wreck, a band of savage and licentious robbers. The Pindaries are confined to a tract of waste land which has become the general rendezvous of every vagabond and outlaw, and whence they issue in desperate bands in search of the necessaries of life.

In 1814, they entered the province of Bahar, and threatened Bengal; and in the two following years invaded the British territories under Fort St. George. Passing with the rapidity of lightning through the country of the Nizam, they suddenly broke in upon the defenceless district of Guntoor, and in an instant spread themselves over the face of the country, every where committing the most shocking and wanton atrocities. In 1816 they returned with redoubled numbers, and extending themselves from the coast of the Concan to that of Orissa, threw the whole southern part of the peninsula into a state of alarm. They again passed without difficulty, and without opposition, through the dominions of our allies the Peishwah and the Nizam, carried fire and sword almost from one end to the other of the district of Ganjam, and returned home laden with the spoil and stained with the blood of our subjects."—*Origin of the Pindaries.*

The result of these daring attacks on the British territories and those of our allies was the complete overthrow of these rapacious tribes; and, from our since extended control over central and western India, it may be hoped for ever. The people, however, are still the same, and the first native power in that part of India which might feel itself strong enough to defy us to the field, would not find the Pindarie slow in answering any signal of plunder that might be then displayed to him.

THE GOANDS.

The country of the Goands (Goandwana) borders on that of the Bheels. Though not less savage these people appear to be somewhat less predatory than their neighbours. They are divided in various tribes, which, like others of the semi-barbarous races of Hindustan, can scarcely be considered as Hindus, as they eat every kind of flesh. "They have many rude superstitions amongst them; and worship Banga, or Banca Deva, to whom they offer fowls, goats, fruit, rice, grain, spirits, and, in short, whatever the country affords. They distil a sort of spirituous liquor called *handia*, and are much addicted to intoxication. They are very expert in the chace, and kill game with bows and arrows: these also are their chief implements of war, in addition to the hatchet and sword. When they meditate any act of aggression, the chiefs of the villages, after fasting for a day, take in the evening two fowls, which they designate as their own and the opposite party. These are put into a hole near the idol, and left buried during the night. In the morning the fowls are taken from their sepulchre, and the fortune of the contest is foretold, according to the bird which has survived the night's inhumation. Should their own representative have perished, the hostile purpose is abandoned, or suspended.

"All disputes amongst themselves are decided by the chiefs of the village, who seldom award a severer punishment than the cost of feasting the acquitted, or victorious party.

" Their marriages do not take place before the fourteenth or fifteenth year, and seem to be attended with a singular ceremony. It is said that the bride is brought home in the evening, when in an assembly of the people the bridegroom applies the frontal mark made with vermilion, throws a garland of flowers round her neck, and then retires and conceals himself in the thickets. The relations of the bride arm themselves and go in quest of him, and if he is found during the night, the marriage is void; if not discovered, he appears in the morning, takes the bride by the hand, removes the veil from her face, and they dance together in the centre of a ring, formed by the assistants, who also dance round them. The ceremony is thus completed, and the rest of the day is devoted to festivity and mirth. The Lurka-Koles burn their dead in front of their dwellings, bury the ashes, and burn a light on the grave for the space of one month: they then erect a stone upon the spot. Their little traffic consists chiefly of an exchange of pulse, mustard, sesamum, and ghee, for salt and coarse cloths from the neighbouring pergunnahs."—*Asiatic Journal.*

One of the Goand tribes, the Binderwars, who inhabit the hills of Oomacuntu, near the source of the Nerbuddah river, is described as a race of cannibals. It may be presumed the only one inhabiting the hither peninsula of India.

This race live in detached parties, and have seldom more than eight or ten huts in one place. They are cannibals in the real sense of the word, but never eat the flesh of any person not belonging to their own family or tribe, nor do they do this except on particular occasions. It is the custom of this singular people to cut the throat of any person of their family who is attacked by severe illness, and who they think has no chance of recovering, when they collect the whole of their relations and particular friends, and feast upon the body. In like manner, when a person arrives at a great age, and becomes feeble and weak, the Khulal Khor operates upon him, when the different members of the family assemble for the same purpose as above stated. In other respects, this is a simple race of people, nor do they consider cutting the throats of their sick relations or aged parents any sin ; but on the contrary, an act acceptable to Kali, a mercy to their relations, and a blessing to the whole race. " Our Goand guide (says Lieutenant Pendergast, the writer of this extract,) drank the oil provided for the Mushal or flambeau, when I thought this a good opportunity of ascertaining the truth of their being cannibals, and on qusetioning him about killing and eating the sick and aged of his tribe, he did not deny it; but said it was an ancient custom of their's. I asked him if he would eat the flesh of people not belonging to his tribe, when, with visible marks of anger and disgust, he said, ' no—I never eat of any person not belonging to my own tribe.' These people form cisterns of bamboos and mud in the most accessible parts of the forest, which in the rains are filled with water; but in the dry season, should their scanty supply run short, they remove to a more convenient place, or to a cistern which has not been used; for each family forms a number of cisterns, sometimes several miles distant, to supply their wants as well as to facilitate their flight, should any unwelcome guest approach their dwellings. Their principal food is coarse rice, snakes of all sorts, wild hogs, deer, wild fowls of all kinds, cows, bullocks, monkeys, and in fact every thing they can put their hands on."—*Ibid.*

CHAPTER II.

The Mhairs.—The Nepalese; Sirmoris; Polyandry, &c.—The Rohillas.—The Roshaniah Sect.—The Dhamians.—The Bazeegurs, or Nuts.—The Parsees.—The Garrows.—The Kookies.—The Sintiphos.—The Keyans.

THE MHAIRS.

The country of the Mhairs is situated but a very few miles west of Ajmere, and is composed of successive ranges of huge rocky hills, the only level country being the vallies running between them.

Either from the insignificance or sturdy valour of this race, the rulers of India were never able to make any impression on them, notwithstanding their vicinity to the occasional residence, for a long period, of the emperors of Hindustan.

" In later times the Mhairs have been the terror of their lowland neighbours; and even the Rajpoots, perhaps, with the sole exception of the Rohillas, the bravest men in India, dreaded their approach.

" The peculiarities in the disposition of the Mhairs are an irresistible love of freedom, which is, among them, carried to such an excess, that they acknowledge no king or chief; or, at any rate, the obedience they pay to them is purely nominal, and only continued as long as suits their own convenience. When a predatory excursion was determined on, some distinguished warrior volunteered his services to lead the attack, and those who placed confidence in him associated themselves with his band; but their choice of leaders was entirely voluntary, and the engagement was only binding according to the will of the people. Regarding the religion of the Mhairs, I have been unable to learn any thing correctly: their ideas of caste, however, are quite distinct from those of the neighbouring people, or of the Hindus generally; and, I believe, they make no objection to receive food from the hands of Europeans; but they still have some prejudices on the subject, which, perhaps, would induce the expression ‘ low caste Hindus’ to be applied to them. They do not hesitate in expressing the contempt they entertain for even the highest class of Brahmans or Rajpoots, and, in fact, generally for all natives distinct from themselves. Their habits and customs would lead a traveller to conclude them nothing more or less than ‘ Bheels;’ but it is rather a surprising fact, that the appellation is, among them, the greatest insult that can be offered; such a stigma thrown on the most inferior among them, is only to be wiped away by the blood of the offender.

“ The country of the Mhairs a common observer would pronounce impenetrable; and so it certainly would be to any thing but European valour. Its inhabitants reside in the deepest jungles, on the summits, chiefly, of their almost inaccessible mountains. Their towns formerly were securely hidden from all human search; the vallies were entirely deserted; and not a trace of man was there to meet the eye of a stranger, who could only conclude the country to be a barren and uninhabited waste; while, in reality, the people constantly stationed in the watch-towers, with which the summits of the mountains are crowned, had in all human probability given the alarm, and the sides of the hills were every where covered with the mountaineers, ready to rush down on their unsuspecting victim. Such was the state of the country but a very few years ago. I recollect passing a spot which most powerfully brought to my recollection Sir Walter Scott’s beautiful description of the ambuscade in ‘ The Lady of the Lake,’ which he thus describes.

‘ Instant through copse and heath arose,
Bonnets and spears, and bended bows;
On right and left, above, below,
Sprung up at once the lurking foe;
From shingles grey their lances start,
The bracken bush sends forth the dart,
The rushes and the willow wand
Are bristling into axe and brand,
And every tuft of broom gives life
To plaided warrior armed for strife.’

And my imagination was so worked on that I could scarcely rouse myself from the utmost conviction I felt of my being surrounded by the savage inhabitants of the deep and sequestered glen through which I was passing. From these fastnesses the Mhairs were used to come suddenly down with an irresistible impetuosity, and burn and plunder the whole neighbouring country; the people were paralized with dread, and the hardy savages were safe again before they could resume courage to act on the defensive."*

These people were, a few years ago, brought into subjection by the British power, and under our protective rule have become more quiet and civilized. Agricultural pursuits have been encouraged among them, and their vallies, it is said, now display the marks of industrious cultivation.

THE NEPALESE.

Nepal, including its tributary provinces, was one of the most extensive independent sovereignties in India, comprehending nearly the whole of northern Hindustan.

The country is mountainous, giving rise to many rapid streams.

"At Hettowra it is composed of a confused heap of hills, separated in various directions by narrow bottoms or glens, which is the appearance exhibited by the greatest part of the mountainous tract known under the general name of Nepal; no single uninterrupted chain or range being met with after passing the Cheriaghauti ridge. The sides of these hills are every where covered with tall forests (chiefly of saul or sisso), or partially cultivated with different sorts of grain. The mountainous tract to the east is inhabited by various uncultivated nations, the principal of whom are the Kyrauts, the Hawoos, and the Limbooas, who are all Hindus of the Brahminical persuasion, but of the lowest caste. The chief towns are Katmandoo, Gorkah, Pattan, Bhatgan, Jemlah, Almora, and Serinagur.

"The valley of Nepal Proper, whence the sovereignty takes its name, is nearly of an oval figure: its greatest length from north to south is twelve miles, by nine its greatest breadth; the circumference of the whole being under fifty miles. To the south it is bounded by very stupendous mountains; but to the east and west, the enclosing hills are less lofty. Sheopuri, which constitutes its principal barrier to the north, is the highest of the mountains that encircle it; whence issue the Bhagmatty and Vishunmatty rivers, which, with many other streams, traverse the valley of Nepal; the bottom of which, besides being very uneven, is intersected with deep ravines and speckled with little hills. Seen from Mount Chandraghire, the valley of Nepal appears thickly settled with villages, among fields fertilized by numerous streams; but the part of the view which most powerfully attracts the attention, is the adjacent numerous mountains of Sheopuri and Jibgibia, with the gigantic Himalaya ridge, covered with everlasting snow, in the back ground.

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* India Gazette. Asiatic Journal.

" In some ancient Hindu books, Nepal is called Deccani Tapoo, or the southern isle, in reference to its situation with respect to the Himalaya mountains, and the contiguous northern regions; the valley of Nepal being there described as an immense lake, which, in the progress of ages, had retired within the banks of the Bhagmatty.

" The modern names of the other principal districts are Ghorkah, Kyraut, Morung, Muckwany, Macwanpoor, Lamjung, Jahnoor, twenty-four Rajas, Casly, Palpar, Ismah, Rolpah, Patahu, Deucar, Jemlah, Kemaoon, Almora, and Serinagur.

" Throughout Nepal Proper, the Newar tribes alone cultivate the ground, and exercise the useful arts; but they enjoy little security or happiness under their present rulers. The sovereign is there regarded as the original absolute proprietor of all lands. Even the first subject of the state has, generally speaking, but a temporary and precarious interest in the lands which he holds; being liable, at every punjunni (or grand council) to be deprived of them altogether; to have them commuted for a pecuniary stipend, or exchanged for others.

" The great mass of the inhabitants of Nepal dwell in the valleys; the hills and Turiani being but thinly populated. General Kirkpatrick estimates the population of the valley of Nepal at half a million, which appears an extraordinary number, when its small dimensions are considered. The inhabitants consist principally of the two superior classes of Hindus,* Brahmans and Khetries, with their subdivisions, Newars, Dhenwars, Mhanjees, Bhooteas, and Bhanras;† the two first divisions, who occupy the principal stations in the sovereignty, and fill the armies, are dispersed through the country. The Newars are confined almost to the valley of Nepal; the Dhenwars and Mhanjees are the fishermen and husbandmen of the western districts, and the Bhooteas inhabit such parts of Kuchar (Lower Thibet) as are included in the Nepal territories. The Bharas are separated from the Newars, and amount to about five thousand. To the eastward some districts are inhabited by the Limbooas, Nuggerkooties, and others; of whom little is known beside the name. The Newars are divided into several castes like those among the more southern Hindus.

" The Nepal artillery is very bad. Matchlocks, bows and arrows, and kohras, or hatchet-swords, are the common weapons used. The regular forces are armed with muskets, of which few are fit for actual service. The Jung Neshaun, or war-standard, is on a yellow ground, and exhibits a figure of the monkey-god Hanuman. The inhabitants of this region have all along entertained but little intercourse with the neighbouring nations, and are probably the only Hindu people who have not been disturbed, far less subdued, by any Mohammedan force.‡ They are in consequence

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* This description will not accord with that given under the article Buddha of Nepal. It may be presumed that the extensive worship of the Hindu deities as subordinate to Adi Buddha, &c., may have caused this discrepancy.

† Bandyas.

‡ The ancient history of Nepal is very much clouded with mythological fable. The inhabitants have lists of princes for many ages back, of whom Ny Muni, who communicated his name to the valley, was the first. Like other eastern states it often changed masters. It was last conquered by Purthi Narayan, the rajah of Goreah (Ghoorka), who put an end to the dynasty of Semroung-hur Khetries. Runjeet Mull, of Bhatgong, was the last prince of the Soorej Bungsi (Surya Bans) race that reigned over Nepal.

Ghoorka, or Ghurka, a town, and also a district to which the former gives its name, in northern Hindustan, situated between the twenty-eighth and twenty-ninth degrees of north latitude.

The Ghoorkali reigning family pretend to derive their descent from the Rajpoot princes of Odeypoor, in the same manner as the Savajee family claimed a similar origin. For a considerable period they have existed in the mountainous country bordering on the river Gunduck, during which time they have gradually risen into power by successive encroachments on their neighbours.

After

remarkable for a simplicity of character, and an absence of parade or affectation. The Newar tribe differ in many respects from the other Hindu inhabitants, particularly in feeding on the flesh of buffaloes. The ordinary hue of their complexion is between a sallow and a copper colour. It is remarkable that the Newar women, like the Nairs of Malabar, may, in fact, have as many husbands as they please, being at liberty to divorce them on the slightest pretences."*

An account of the religion of the Nepalese will be found under the head of Buddhism in Nepal, page 213.

THE SIRMORIS.

In conjunction with the Nepalese, the Sirmoris may be noticed. The country of this people is bounded on the north, west, and south, by Bisr, Hindwar, and the Shikh possessions, and on the east by Ghoorkwal. Naken is the capital, once a flourishing town. After our successes in the Nepal war, the Sirmoris were released from the cruelty and extortion of the Ghoorkas, and taken under the protection of the British government. Their manners to European travellers have, however, been deceitful and inhospitable. They are filthy in their persons and habits, and nothing can be conceived more disgusting than the skirts of their villages at the close of the winter, when the snow begins to melt. Their villages are small, containing from three to fourteen houses; but being situated on the summit of the ranges, or ornamenting their craggy slopes, they give a singular and highly pleasing effect to the mountain landscape.

" Ten years of restraint have not subdued the mutual animosity of the borderers of Sirmor and Goorkwal. The one, in speaking of the other, rarely uses the appellation of his nation, but substitutes the more expressive and rancorous term " *Bairi*," signifying foe.

After the conquest of Nepal by the Ghoorkhalies in 1768, the seat of government was transferred to Catmandoo, and the city of Ghoorka, having been much neglected, is greatly decayed.

* Asiatic Journal.

" The superstition of this people is extreme. Every peak is the residence of some sprite, whose wrath it is deemed dangerous to provoke.

" Polyandry, or the custom of one woman having two or more husbands (relations), obtains among them. It frequently happens that two brothers succeed conjointly to an estate: they cohabit with one wife, and the integrity of the property is thus preserved."*

POLYANDRY.

This latitude of female indulgence prevails also among the happy dames of several other Indian tribes. Among the Todirs of the Nilgiri mountains, the brothers of a family have usually only one wife between them, who makes her election of which of them she is disposed to drop the handkerchief to. She is, moreover, allowed to do so to a lover, without the slightest objection or jealousy on the part of her proper lords. In other parts of India females have had less deference paid to them; and in Malwa it has been said they were, till very recently, accounted witches; that is to say, after a certain age. They were then, according to a statement published in the *Calcutta Journal,* 1821, put into a sack and thrown into a tank; if they swam they were certainly witches and suffered death; if they sank they were drowned, and it may be supposed not witches. Many hundreds, adds the writer, have in some seasons been doomed to this cruel death. The Rajah Zalim Singh of Kotah sentenced four hundred to die in this manner, because the death of his favourite wife was attributed to witchcraft. Through the laudable and humane interference of the British political agent this barbarous custom has now, it is said, ceased; and the benevolent author of the change became so popular among the old ladies, that it is supposed he might have married them all, had he been so disposed.

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* Abstracted from the Transactions of the Royal Asiatic Society.

THE ROHILLAS.

The Rohillas have long ceased to be an independent power, their country having been, in 1774, annexed to the territories of the Vizier (now the kingdom) of Oude, by which it was bounded on the east, as it was by those of the Mogul emperor on the west. In 1801, Rohilcund came, with other provinces ceded by the Vizier to the East-India Company, under the dominion of Great Britain.

The foundation of the Rohilla state, in the country now known as Rohilcund (formerly called Kuthair), took place between the years 1720 and 1730, and had its origin in two enterprising chiefs of the Rohilla tribes of Afghanistan, with a few followers, entering Hindustan in search of military employment, and engaging in the service of one of the chiefs of the predatory bands of northern Hindustan. This chief assigned to them certain lands for the maintenance of themselves and followers, which, in a few years, after many adventurous but varying incidents, they contrived to exchange, by the only law which they acknowledged—the sword, for the dominions of their former employer; who fell in one of the battles that he fought against those enterprising Afghans.

From this inconsiderable beginning, the Rohillas became one of the most powerful and warlike states, as they were unquestionably one of the bravest tribes of India. They did not, however, attain this pre-eminence without numerous desperate and sanguinary conflicts with the neighbouring powers, attended with alternate victory and defeat; but, in every instance wherein the latter occurred, either retrieving or rendering ineffectual the evil fortune of the day, by unextinguished bravery and uncompromising resolution. They were at length subdued, nominally by the Vizier of Oude, but in reality by British valour, in the battle of Bagga Nulla. Whatever laurels the handful of our gallant soldiers (who bore almost the whole brunt of the action) may have reaped on that occasion, the local government of the time appears to have gained little credit for the political share which it had in the transaction.

The religion of the Rohillas is Mahomedan ; and their government, during their existence as an independent state, might be considered to have been, like that of their original country Afghanistan, feudal. Braver men than the Rohillas could not be found, and no power in India could have subdued them except the English. Bred amidst the din of war they believed the only honourable profession in life to be that of arms, and the noblest right of possession to be that of the sword. Entertaining these opinions, it may be readily imagined that, in having given them full credit for their military virtues, little can be said of any other.

In the *Asiatic Journal* of October 1824, is an extract of a letter which relates some anecdotes illustrative of the Rohilla war in 1774, that terminated in the battle of Bagga Nulla, which I have just mentioned. They appear to have been related by a gentleman who was an eye-witness, fifty years before, of the events described.

In the battle in question "the Rohillas were commanded by Hafiz Ramut Khan, a gallant leader, and they bravely stood a cannonade of several hours, before our infantry line moved forward and drove them from their position and encampment, which we took possession of. The enemy was dispersed in every direction, and lost many men in the pursuit, which the Vizier's irregulars continued for many miles, destroying vast numbers of their brave enemies. I well remember the tragic scene of the Vizier's visit to Colonel Campion, our commander in the battle, who was reposing himself, after the fatigues of the day, in a tent in the Rohilla camp. It was reported that Hafiz Ramut was killed in the action, and that the Vizier was about to present his head to the Colonel. Curiosity brought most of the English officers to the tent, and shortly the Vizier dismounted from his elephant, and one of his followers produced the head of poor Hafiz. It was wrapped in a dirty cloth : the countenance was placid : the beard, though Hafiz was an old man, was black. Some doubts as to its being the head of the chief were removed by the lamentations and assurances of a wounded Rohilla, who was lying near the tent. There was not an Englishman who did not lament the fate of poor Hafiz. Not so his implacable and ostentatious enemy, who could not conceal his joy at the spectacle exhibiting."

After the battle of Bagga Nulla, one of the Rohilla chiefs, Fysoolah Khan, escaped with the remnants of his nation to the mountains and jungles, where he entrenched himself, and held out till he negociated for a small independent territory. "After which (says the writer) curiosity carried many of us to view the spot where these wretched people had suffered so much. It was said that two-thirds of them had died of famine and disease; and truly, the number of graves, and the limbs and offal of dead cattle and horses which were strewed about, were ample proof of the assertion. It was a sight most sickening and distressing." The English lost many officers by the pestiferous air of the place.

"Rohilcund, when our army entered it in 1774, was a garden: in a few years after it was rendered a desert by the Vizier's government." Since it has been ceded to the English it has become more flourishing.

THE ROSHENIAH SECT.

This sect flourished about two centuries ago in Afghanistan; and their doctrines, although they have been proscribed, are still cherished to a considerable extent in that state. Its founder was Banyezid Ansauri, "who assumed the title of Rosheniah or illuminati; though his enemies changed his title to Piri Tawreek (apostle of darkness). Besides the notoriety he has acquired as the founder of a sect, he derives some reputation from another source, being the first author who employed in his works the Afghan or Pushtoo language, in which he displayed such elegance of style, as to extort the praise of those writers who condemned most severely his heretical tenets.

"Banyezid was born on the borders of Kandahar, among the Vurmud tribe. His father, named Abdallah, was of the class of Ulema, a learned and religious man. In early life, it appears that Banyezid became acquainted with a Malhed, or member of the heretical sect, named Moullah Soliman, from whom he is supposed to have imbibed his principles. On his return from a journey to Hindustan, he began to affect the manners of a solitary recluse, retiring to a cell in the mountains. To such visitors as approached him, he addressed himself, saying, ‘ enter into this recess, fix your mind in profound meditation, and within it you will see God.’ He was expelled from this station by the Moslems, and even compelled, by his own father, to renounce his new creed ; but he soon after fled to another part of the empire, and employed all his wit, diligence, and ingenuity, which was great, in practising upon the simplicity of the ignorant tribes, to whom he represented himself as a Pir, or religious guide ; and pretended he was expressly referred to in the Koran as the teacher who should point out to them the path to God. Persuasion and eloquence were at first the only means used by Banyezid to win men to his belief. But as his sect increased in number and power, comprehending at one period nearly the whole of the Afghans, it assumed a political as well as religious aspect : the founder no sooner finding himself at the head of a formidable party, than he asserted his right to convince by the sword those who were deaf to his arguments. The times were favourable to the innovation, during the dark, turbulent, and sanguinary period which preceded the accession of Akbar to the throne of India. The sect maintained its ground for the greater part of a century, and flourished, in spite of the most vigorous exertions to suppress it, from the beginning of the reign of Akbar to that of Shahjehan. The genius of Banyezid, great as it was, could not withstand the armies successively brought against him : he died of fatigue and vexation. After his death the sect rallied under his sons, who were at length crushed, and two black rocks in the Indus are shewn as the transformed bodies of two of them, and are called after their names Jelallea and Kemanliea, which being situated near the whirlpools occasioned by the junction of another river, aptly represent, according to the orthodox writers, the fate of heretics, whose souls are dashed to pieces and engulphed, through belief in the doctrines of these wretches, as the vessels are destroyed by the rocks into which they have been changed.

“ Dr. Leyden has extracted the following principles as those which Banyezid had been charged, by Akhum Derwezeh, with maintaining heretically. They display a clear affinity to the Ismaïliyah heresy ; and moreover shew that he adopted from the Hindus their grand doctrine of Metempsychosis:—

"1. God is all in all; and all existing objects are only forms of deity.

"2. The great manifestations of divinity are Pirs, or religious teachers, who are forms of divinity, or rather the deity himself. In the spirit of this opinion, Banyezid said to his followers, 'I am your Pir and your God.'

"3. The sole test of right and wrong is obedience to the Pir, who is the representative of the divinity, or rather deity itself; and therefore right and wrong are not attributes of a Pir; and the greatest of all sins is disobedience to the deity himself.

"4. Those who will not receive the precepts of a Pir are in the situation of brutes, that it is in some cases meritorious to kill, and in all cases lawful; or in that of dead men, whose property naturally devolves on the living, and may therefore be legally taken, at pleasure, by all true believers.

"5. Human souls transmigrate into other bodies, and reappear in other forms; and the resurrection, the day of judgment, paradise and hell, are only metaphors to express those mundane changes.

"6. The Koran and Hadis are not to be interpreted literally, or according to the apparent sense, but according to the mystic, secret, or interior meaning. The ordinances of the law have, therefore, a mystical meaning, and are ordained only as the means of acquiring religious perfection.

"7. This mystic sense of the law is only attainable by religious exercises, and the instructions of a Pir: it is the source of religious perfection; which perfection being attained, the exterior ordinances of the law cease to be binding, and are virtually annulled."*

THE DHAMIANS, *or the* VAISHTENAIVA SECT.

According to Captain Franklin, the Dhamians are a sect of Mahomedan Hindus (about 1,500 in number), principally inhabiting Bundelcund, but partially spread over other parts of India. The sect was founded by an enthusiast named Ji Saheb, and its chief religious establishment is at Pannah.

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* Abstracted from an article in vol. xiv. *Asiatic Journal.*

Ji Saheb assumed the appellation of "Lord of Life," and declared himself to be the promised Imâm Mehedi mentioned in the Koran. "His first attempts to set up his new religion were in the Punjab, that fertile spot for religious innovation. Afterwards he removed to Delhi; and finally, to avoid the persecution of the Mahomedans, he fled into Bundelcund, where he found protection under the rising power of Raja Chatrasál. None but converts to his religion are allowed to read his book, which is entitled Kulzam; but having procured some extracts from it, and other information concerning it, I ascertained that his principal arguments for the necessity of this new religion are founded on the discrepancy which exists between the practice of Mahomedans and the precepts of the Koran; and he professes to promulgate in his book the remaining 30,000 words which Mahomed, on the occasion of his miraculous ascent into heaven, was told should be reserved for the coming of Imâm Mehedi."

An article in the *Calcutta Journal* contains a farther account of this sect. "We proceeded," says the writer, "to the temple, a very respectable edifice, and on complying with the request of the wardens, or persons officiating as such, to leave our boots and shoes outside, we were allowed to enter.

"The object of worship was the shrine of the saint, resembling somewhat that of the Shikhs which I had seen at Guru Devrah, on the Dhun, with this exception, that on the top of the tomb, and equidistant from each end, was placed the figure of a human head. The brow or frontal aspect of these was marked like the Vishnaiva Hindus, with three streaks uniting between the eye-brows, and on the crown was placed something like three fingers, probably in imitation of the streaks on the forehead.

"The persons being assembled for worship, the priests opened their sacred book, and chaunted a few melodious hymns. The ceremony was soon over, and their behaviour was very decorous.

"I was told by those people that they admitted proselytes, both from the Mahomedans and Hindus, but I did not inquire whether they admitted the lower castes of Hindus. We were told, not by the Vaishtenaivas, but by the Mahomedans, that this sect sprung up only about one hundred years ago, and that Ji Saheb was a vizier to the Padshah of Delhi. We could not ascertain the name of the then reigning prince. It is said that the Padshah was one day remarking to his courtiers, that it was almost impossible by persuasion to convert the Hindus from their obstinate idolatry and polytheism to the true faith. Ji Saheb replied, that it was not impossible, but only required address and conciliating means to effect their conversion.

"In consequence, having obtained the royal sanction, he proceeded to Bundelcund with only one disciple, who, on his arrival at Pannah, proclaimed that his master could perform miracles. The person who first went to him was a Brahman, who became desirous of getting his daughter married, and begged of the holy man to procure him a hundred rupees for this purpose. Ji Saheb said that 'he would first consult God, and give him an answer in two days;' mean time he directed his disciple to bury a hundred rupees near a certain tree that he pointed out: at the appointed time the Brahman waited on him, and was desired to go to the tree, and to dig to a certain depth, and find the money. The Brahman did as he was desired, and finding the sum became a proselyte.

"This Ji Saheb was perhaps also acquainted with the science of mineralogy, as it is said that he directed the Rajah Chatrasál to dig mines for twelve coss round Pannah, assuring him he would certainly find diamonds, which would enrich him greatly. The Rajah followed his advice, and on finding diamonds as had been foretold, he became a proselyte; and when the chief was converted, many of his adherents and others followed his example. They endeavour to prove that there is no difference between the god of the Hindus and of the Mahomedans, but in the language."

THE BAZEEGURS *or* NUTS.

The Nuts may be considered as the gipsies of Hindustan; and a late intelligent writer has, with much plausibility, endeavoured to trace from them the origin of the gipsies of the west. They are both wandering tribes, and have each a language understood only by themselves: live principally by juggling, fortune-telling (by palmistry and other means), and are alike addicted to thieving. The gipsies are governed by their king, the Nuts by their nardar bouthah. They appear to be equally indifferent on the subject of religion, and in no respect particular in their food, or the manner by which it is obtained. According to a list furnished by Captain Richardson, the languages adopted by these people would appear to possess a very strong affinity to each other.

"The Bazeegurs are subdivided into seven castes, *viz.* the *Charee*, *At'h b'hy'ce'a*, *Bynsa*, *Purbuttee*, *Kalkoor*, *Dorkinee*, and *Gungwar:* but the difference seems only in name, for they live together, and intermarry as one people: they say they are descended from four brothers of the same family. They profess to be Mussulmans; that is, they undergo circumcision; and at their weddings and burials a qasee and moullah attend to read the service: thus far, and no farther, are they Mussulmans. Of the Prophet they seem to have little knowledge; and though in the creed, which some of them can indistinctly recollect, they repeat his titles, yet, when questioned on the subject, they can give no further account of him, than that he was a saint or pir. They acknowledge a God, and in all their hopes and fears address him, except when such address might be supposed to interfere in Tansyn's department, a famous musician, who flourished, I believe, in the time of Akbar, and whom they consider as their tutelary deity; consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, &c.

"The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state, among this vagrant race, are principally derived from their songs, which are beautifully simple. They are commonly the production of Kubier, a poet of great fame, and who, considering the nature of his poems, deserves to be still better known. He was a weaver by trade, and flourished in the reign of Sher Shah, the Cromwell of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Akbar. All, however, agree as to his being a Soopee, or Deist, of the most exalted sentiments, and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both Hindus and Mussulmans, in such a pleasing poetic strain of rustic wit, humour, and sound reasoning, that to this day both nations contend for the honour of his birth in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality, and the greatest good will and hospitality to all the children of man. From the disinterested, yet alluring doctrines they contain, a sect has sprung up in Hindustan under the name of Kubeir-punt-hee, who are so universally esteemed for veracity, and other virtues, among both Hindus and Mussulmans, that they may be with propriety considered the Quakers* of this hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly Mahomedan nor Hindu, being rather a mixture of the best parts of both.

"The Bazeegurs conceive that one spirit pervades all nature; and that their soul, being a particle of that universal spirit, will of course rejoin it when released from its corporeal shackles. At all their feasts, which are as frequent as the means will admit, men, women, and children drink to excess. Liquor with them is the very *summum bonum* of life: every crime may be expiated by plentiful libations of strong drink.

"Though professing *Islamism,* they employ a Brahman, who is supposed to be an adept in astrology, to fix upon a name for their children, whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother, and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman, would hardly suffice for one. This practice, with the violent exercises which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors, must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is usual in this climate, in consequence of a daughter being considered as productive property to the parents by her professional abilities. The girls, who are merely taught to dance and sing, like the common Nach or Nautch girls of Hindustan, have no restrictions on their moral conduct as females; but the chastity of those damsels whose peculiar department is tumbling is strictly enjoined, until their stations can be supplied by younger ones, trained up in the same line. When this event takes place, the older performers are then permitted to join the mere dancers, from among whom the men, though aware of their incontinence, make no difficulty of selecting a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, ensues. To reconcile this in some manner to our belief, it may be necessary to mention that, contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself; nor are any preparations for the marriage thought of till her assent has been given, in cases where no previous choice has been made.

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* Query the Sauds, described in page 241 and following pages.

" There are, in and about the environs of Calcutta, five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a surdur to each set, one of whom is considered as the chief, or nardar boutah, at this station. The people of each set are, like our actors, hired by the surdur, or manager of a company, for a certain period, generally one year; after which they are at liberty to join any other party. No person can establish a set without the sanction of the nardar boutah, who, I believe, receives a *chout* (tribute or small portion) of the profits, besides a tax of two rupees, which is levied on the girls of each set, as often as they may have attracted the notice of persons not of their own caste. This, from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the nardar boutah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the surdurs are suspected of giving in an unfair statement of their profits, a puncha'et is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red-hot iron: if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed. If the liquor be not immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes: his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the nardar boutah. Some of the women of the Bazeegurs are, I have heard, extremely handsome, and esteemed as courtezans in the east accordingly; though I must confess I have not seen any who, in my opinion, came under that description as to personal charms."*

THE PARSEES *or* FIRE WORSHIPPERS.

" When the emigration of the Persians took place in the seventh century, soon after the conquest of their country by the Mahomedans, a number of these people found their way to India, and landing on the western coast, near Danoo and Cape Sejan, commonly called St. John's, were admitted by the Hindu rajah to settle in the adjacent country, and particularly at the village of Oodwara, which is still the chief residence of their priests, and the depository of the sacred fire brought by them from Persia. These people have now increased to about one hundred and fifty thousand families, dispersed in the cities and villages on the coast of western India, from Diu to Bombay, of which about six thousand reside in Bombay; which, reckoning four to a family, makes the Parsee population of Bombay about twenty-four thousand. Cultivating only the arts of peace, they may be said to be a distinct race from their ancestors; and though they have been settled for more than a thousand years, yet have hitherto refrained from intermeddling with politics; consequently they are the best of subjects, and demean themselves so as to give the governments under which they reside the utmost satisfaction.

" The opulent among them are merchants, brokers, ship-owners, and extensive land-holders. The lower orders are shop-keepers, and follow most of the mechanic arts, except those connected with fire: thus there are neither silversmiths, nor any workers of the metals among them; nor are there any soldiers, the use of fire-arms being abhorrent to their principles; nor are there any sailors. Their charities are munificent and unbounded, relieving the poor and distressed of all tribes, and maintaining their own poor in so liberal a manner that a Parsee beggar is no where seen nor heard of.

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* Asiatic Researches, vol. vii.

" Anxious to know every thing respecting the religion of their ancestors, the opulent Parsees of Bombay and Surat have from time to time sent persons into Persia to collect books and notices respecting it; and have also invited many of the sect from Persia, some few of whom reside occasionally in Bombay.

" The Parsee population is divided into clergy and laity (Mobed and Bedeen). The clergy and their descendants are very numerous, and are distinguished from the laity by wearing of white turbans; but they follow all kinds of occupations, except those who are particularly selected for the service of the churches, though they have no distinction of castes. A recent innovation, respecting the commencement of their new year, has formed them into two tribes, one celebrating the festival of the new year a month before the other, which causes their religious ceremonies and holidays to fall also on different days.

" Those who adopted the new era (in compliance, I believe, with Molna Firaun, the high priest of Bombay, who has himself been in Persia), are styled Kudmee, and jocularly Chureegurs, *i. e.* bangle-makers, workers in ivory, and other materials for women's ornaments; the tribe of Chureegurs being amongst the foremost of those who adopted the new computation. Those who still adhere to the old method are stiled Rusmee and Shersi, and still form the bulk of the population.

" Some of their ancient ceremonies have, however, been preserved inviolate; and particularly those concerning the rites of sepulture. No person of a different sect is allowed to approach, or any stranger allowed to witness the obsequies; but it does not appear that the bodies should be exposed to any thing but the elements.

" They have a few plain and unornamented churches, where they assemble for the purpose of prayer; they are crowded every day by the clergy, but the laity only attend on certain days.

" It has been already said that there are no sailors amongst them; but the Persians were never a maritime nation: they possess, however, no abhorrence to a sea life, for many of them embark as traders, on the most distant and perilous voyages, and take part in all shipping speculations, and are bold and enterprizing merchants. Though they follow not the profession of arms, yet they have no hesitation in following the armies into the field in quality of sutlers, shop-keepers, and servants to the officers."*

THE GARROWS.

The Garrows are a tribe of hillmen inhabiting a mountainous country called the Garrow Hills, which bound the north-eastern parts of Bengal. They differ in many respects from the tribes of hillmen mentioned in other pages of this work.

" The Garrows are called by the villagers and upper hill people, Counch Garrows; though they themselves, if you ask them of what caste they are, will answer, Garrows, and not give themselves any appellation of caste, though there are many castes of Garrows. A Garrow is a stout, well-shaped man; hardy, and able to do much work; of a surly look; flat cáfre-like nose; small eyes, generally blue or brown; forehead wrinkled, and overhanging eye-brow; with large mouth, thick lips, and face round and short: their colour is of a light or deep brown. The women are the ugliest creatures I ever beheld, short and squat in their stature, with masculine faces; in the features they differ little from the men.

" The dress of these people correspond with their persons. They eat all manner of food, even dogs, frogs, snakes, and the blood of all animals. The last is baked over a slow fire, in hollow green bamboos, till it becomes of a nasty dirty green colour. They are fond of drinking to an excess.

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* Asiatic Journal.

Liquor is put into the mouths of infants almost as soon as they are able to swallow.

" Their surly looks seem to indicate ill temper; but this is far from being the case, as they are of a mild disposition. They are moreover honest in their dealings, and sure to perform what they promise. When in liquor they are merry to the highest pitch: then men, women, and children will dance till they can scarcely stand. Their manner of dancing is as follows: twenty or thirty men of a row standing behind one another, hold each other by the sides of their belts, and then go round in a circle, hopping on one foot then on the other, singing and keeping time with their music, which is animating though harsh and inharmonious, consisting chiefly of tomtoms and brass pans; the first generally beaten by the old people, and the last by the children. The women dance in rows, and hop in the same manner, but hold their hands out, lowering one hand and raising the other, at the same time, as the music beats, and occasionally turning round with great rapidity. The men also exhibit military exercises with the sword and shield, which they use with grace and great activity Their dancing at their festivals lasts two or three days, during which time they drink and feast to an excess, insomuch that it requires a day or two afterwards to make them perfectly sober again; yet during this fit of festivity and drunkenness they never quarrel.

" Marriage is in general settled amongst the parties themselves, though sometimes by their parents. If it has been settled by the parties themselves, and the parents of either refuse their assent, the friends of the opposite party, and even others unconnected, go and by force compel the dissenters to comply; it being a rule among the Garrows to assist those that want their help on these occasions, let the disparity of age or rank be ever so great. If the parents do not accede to the wish of their child, they are well beaten till they acquiesce in the marriage.

" The dead are kept for four days; burnt on a pile of wood in a dingy, or small boat, placed on the top of the pile; and the ashes are put into a hole, dug exactly where the fire was, covered with a small thatch building, and surrounded with a railing. A lamp is burnt within the building every night for the space of a month or more. They burn their dead within six or eight yards of their chaungs, and the ceremony is performed exactly at twelve o'clock at night; the pile is lighted by the nearest relation: after this they feast, make merry, dance and sing, and get drunk. This is however the ceremony of a common Garrow. If it be a person of rank, the pile is decorated with cloth and flowers, and a bullock sacrificed on the occasion, and the head of the bullock is also burnt with the corpse. If it be an upper-hill Booneah, of common rank, the head of one of his slaves would be cut off and burnt with him. And if it happen to be one of the first rank Booneahs, a large body of his slaves sally out of the hills, and seize a Hindu, whose head they cut off, and burn with their chief. The railed graves of Booneahs are decorated with images of animals placed near the graves, and the railing is often ornamented with fresh flowers.

" Their religion appears to approximate to that of the Hindus: they worship Mahadeva; and at Baunjaur, a pass in the hills, they worship the sun and moon. To ascertain which of the two they are to worship upon any particular occasion, their priest takes a cup of water, and some wheat: first calling the name of the sun, he drops a grain into the water; if it sinks, they are then to worship the sun; should it not sink, they then would drop another grain in the name of the moon, and so on till one of the grains sink. All religious ceremonies are preceded by a sacrifice to their god, of a bull, goat, hog, cock, or dog. In case of illness they offer up a sacrifice in proportion to the supposed fatality of the distemper with which they are afflicted; as they imagine medicine will have no effect, unless the deity interfere in their favour, and that a sacrifice is requisite to procure such interposition.

" Their mode of swearing at Ghosegong is very solemn: the oath is taken upon a stone, which they first salute; then, with their hands joined and uplifted, their eyes steadfastly fixed to the hills, they call on Mahadeva in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone with all the appearance of the utmost fear, and bow their heads to it calling again upon Mahadeva. They also, during their relation, look stedfastly to the hills, and keep their right hand on the stone. When the first person swore before me, the awe and reverence with which the man swore forcibly struck me; my Moherrir could hardly write, so much was he affected by the solemnity. I understand their general belief to be, that their god resides in the hills; and though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from their fear of his punishing them for any misconduct in their frequent excursions to the hills. Charms and spells are common among the Garrows. The tiger's nose, strung round a woman's neck, is considered as a great preservative in child-birth; they aver it keeps off giddiness, and other disorders consequent on this event.

"Among the Garrows a madness exists which they call transformation into a tiger, from the person who is afflicted with this malady walking about like that animal, shunning all society. It is said that on their being first seized with this complaint they tear their hair, and rings from their ears, with such force as to break the lobe. It is supposed to be occasioned by a medicine applied to the forehead: but I endeavoured to procure some of the medicine thus used, without effect: I imagine it rather to be created by frequent intoxications, as the malady goes off in the course of a week or a fortnight. During the time the person is in this state, it is with the utmost difficulty he is made to eat or drink."*

THE KOOKIES, CUCIS, *or* LUNCTAS.

The Kookies are a race of people that live among the mountains to the north-east of the Chittagong province.

They are the least civilized of any of the people we as yet know among these mountains: like all other mountaineers, they are of an active, muscular make, but not tall.

"The tradition of the Kookies respecting their origin is, that they, and the Mugs, are the offspring of the same progenitor, who had two sons by different mothers. The Mugs, they say, are the descendants of the eldest, and the Kookies of the youngest son. The mother of the youngest having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son, allowed him to go naked: and this partial distinction being still observed as he grew up, he went by the name of Luncta, or the naked. Upon the death of their mother a quarrel arose between the brothers, which induced the Luncta to betake himself to the hills, and there pass the remainder of his days. His descendants have continued there ever since, and still go by the name of Lunctas.

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* Asiatic Researches.

" The Kookies are all hunters and warriors, and are divided into a number of distinct tribes, totally independent of each other. The rajahships are hereditary; and the rajahs, by way of distinction, wear a small slip of black cloth round their loins; and, as a farther mark of superior rank, they have their hair brought forward and tied in a bunch, so as to overshade the forehead, while the rest of the Kookies have their's hanging loose over the shoulders.

" The Kookies are armed with bows and arrows, spears, clubs, and *dars*, an instrument in common use among the natives of this province as a hand-hatchet, and exactly resembling the knife of the Nyars on the Malabar coast, which is a most destructive weapon in close combat. They also wear round their necks large strings of a particular kind of shell found in their hills: about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair, of a red colour; and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies.

" The Kookies choose the steepest and most inaccessible hills to build their villages upon, which, from being thus situated, are called *parahs*, or, in the Kookie language, *k'hooah*. They construct their houses after the manner of the Choomeeas and Mugs, that is, on platforms or stages of bamboo, raised about six feet from the ground, and enter them by ladders, or more frequently by a single stick, with notches cut in it to receive the foot: underneath the stages they keep their domestic animals.

" They always endeavour to surprise their enemy, in preference to engaging them in open combat, however confident of superiority they may be. With that view, when on any hostile excursion, they never kindle a fire, but carry with them a sufficiency of ready-dressed provisions to serve during the probable term of their absence; they march in the night, proceeding with the greatest expedition, and observing the most profound silence: when day overtakes them they halt, and lie concealed in a kind of hammock, which they fasten among the branches of the loftiest trees, so that they cannot be perceived by any person passing underneath. From this circumstance of ambuscade, the idea has originated of their living in trees instead of houses. When they have in this manner approached their enemy unperceived, they generally make their attack about the dawn, and commence it with a great shout, and striking of their spears against their shields. If they are successful in their onset, they seldom spare either age or sex.

" The heads of the slain they carry in great triumph to their *parah*, where the warriors are met on their arrival by men, women, and children with much rejoicing; and they have the peculiar privilege of killing any animal in the place they may choose (not excepting the chief's), to be given as a feast in celebration of their victory; but should the party have been unsuccessful, instead of being thus met with every demonstration of joy, and led into the *parah* amidst the exultations of its friends, it enters in the greatest silence, and as privately as possible; and all the warriors composing it remain in disgrace until such time as they retrieve their characters, either jointly or individually, by some act of valour.

" Next to personal valour, the accomplishment most esteemed in a warrior is superior address in stealing; and if a thief can convey, undiscovered, to his own house, his neighbour's property, it cannot afterwards be claimed: nor, if detected in the act, is he otherwise punished, than by exposure to the ridicule of the *parah*, and by being obliged to restore what he may have laid hold of.

" The Kookies, like all savage people, are of a most vindictive disposition; blood must always be shed for blood. If a tiger even kills any of them near a *parah*, the whole tribe is up in arms, and goes in pursuit of the animal; when, if he is killed, the family of the deceased give a feast of his flesh, in revenge of his having killed their relation.

"The Kookies have but one wife: they may, however, keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty are caught by them in the fact; it may otherwise be compromised by a fine of *gyals,* as the chief may determine. The frailty of a concubine is always compromised in this way, without disgrace to the parties. Fornication is punished in no other manner than by obliging the parties to marry, unless the man may have used violence, in which case he is punished, generally with death; either by the chief, or by the relations of the injured female. Marriage is never consummated among them before the age of puberty. When a young man has fixed his affections upon a young woman, either of his own or of some neighbouring *parah,* his father visits her father, and demands her in marriage for his son. Her father on this inquires what are the merits of the young man to entitle him to her favour, and how many he can afford to entertain at the wedding feast; to which the father of the young man replies, that his son is a brave warrior, a good hunter, and an *expert thief;* for that he can produce so many heads of the enemies he has slain, and of the game he has killed; that in his house are such and such stolen goods, and that he can feast so many (mentioning the number) at his marriage.

"When any person dies in a *parah,* the corpse is conveyed to the relations of the deceased and deposited under a shed erected for the purpose at some distance from the dwelling-house. While it remains there it is carefully guarded, day and night, from the depredations of dogs and birds by some one of the family; and a regular supply of food and drink is daily brought and laid before it. Should more than one casualty occur in a family, the same ceremony is observed with respect to each corpse; and at whatever time of the year persons may happen to die in the *parah,* all the bodies must be kept in this manner until the 11th of April, called by the Bengalees Beessoo. On that day all the relations of the deceased assemble and convey their remains from the sheds to different funeral piles prepared for them on a particular spot without the *parah,* where they are burnt; as are also the several sheds under which the bodies had lain from the period of their decease.

"The Kookies have an idea of a future state, where they are rewarded or punished according to their merits in this world. They conceive that nothing is more pleasing to the deity, or more certainly ensures future happiness, than destroying a number of their enemies. The Supreme Being they conceive to be omnipotent, and the creator of the world and all that it contains. The term in their language for the Supreme Being is Khogein Pootteeang. They also worship an inferior deity, under the name of Sheem Sauk, to whom they address their prayers, as a mediator with the Supreme Being, and as more immediately interested in the concerns of individuals. To the Supreme Being they offer in sacrifice a *gyal,* as being their most valued animal; while to Sheem Sauk they sacrifice a goat only. In every *parah* they have a rudely formed figure of wood, of the human shape, representing Sheem Sauk; it is generally placed under a tree, and to it they offer up their prayers before they set out on any excursion or enterprise, as the deity that controls and directs their actions and destiny. Whenever, therefore, they return successful, whether from the chase or the attack of an enemy, they religiously place before Sheem Sauk all the heads of the slain, or of their game killed, as expressive of their devotion, and to record their exploits. Each warrior has his own particular pile of heads, and according to the number it consists of, his character as a hunter and warrior is established in the tribe. These piles are sacred, and no man dares attempt to filch away his neighbour's fame, by stealing from them to add to his own. They likewise worship the moon, as conceiving it to influence their fortunes in some degree. And in every house there is a particular post consecrated to the deity, before which they always place a certain portion of whatever food they are about to eat.

"In the month of January they have a solemn sacrifice and festival in honour of the deity, when the inhabitants of several neighbouring *parahs* (if on friendly terms) often unite, and kill *gyals* and all kinds of animals, on which they feast, and dance and drink together for several days. They have no professed ministers of religion, but each adores the deity in such manner as he thinks proper. They have no emblem, as of Sheem Sauk, to represent the Supreme Being." *

THE SINTIPHOS.

These people inhabit the eastern districts of Asam. According to their own traditions "they descended from heaven; but the plain truth seems to be, that about four or five centuries ago they migrated from a mountainous region on the borders of China, gradually advanced to the mountains skirting Asam, and within the last forty years established themselves on the low lands which they at present occupy. They have little system of law or government, except being divided into tribes under different petty chiefs or *gaums*, equal in rank and authority. Their religion is that of Buddha, but intermixed with a variety of superstitious practices, the relics, probably, of their original creed. They offer a sort of worship to the spirits of those who die in battle, and to the elements and clouds. The Sintiphos confine themselves chiefly to the practice of arms, and leave domestic occupations and the cultivation of the soil to their Asamese slaves, of whom they annually capture great numbers, to the gradual depopulation of the country." †

The Asamese, in like manner, make pretensions to a celestial origin, affirming that two brothers, Khunlong and Khunlai, descended from heaven by an iron ladder, and founded the present race of inhabitants of Asam. This tradition has, no doubt, the same foundation as the foregoing.

THE KIAYNS.

The Kiayns of Arracan inhabit the mountains of Youmah, which separate this country from Ava. These people upon the skirts of the mountains are subject to the Burmans; but, in the less accessible districts, have preserved their independence. According to their own traditions, they are the aboriginal inhabitants of the Burma country, and were expelled by the present race, who were of a Tartar stock. They differ very widely in their habits and appearance from the Burmese, being inferior in form and features to their neighbours; they have no chief, but, in disputes amongst themselves, appeal to a priest, who is reputed to be a descendant from the supreme pontiff: he is termed Passine, and acts as prophet, physician, and legislator. They have no written records, and a very rude form of faith; their chief homage being addressed to a particular tree, under which, at stated periods, they assemble and sacrifice cattle, on which they subsequently feast. Another object of adoration is the aerolite, for which, after a thunder-storm, they make diligent search, and which, when found, they deliver to the priest; by whom it is preserved as an infallible remedy for every disease. Amongst their peculiar notions is that of esteeming merit by animal appetite, and he is the man of most virtue who is the amplest feeder, and drinks to most excess.*

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* Asiatic Researches.

† Calcutta Government Gazette.

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* Calcutta Government Gazette.

CHAPTER III.

Japan.—Bugis and Macassers.—The Daya of Borneo.—Bali.—Java.—Sumatra, the Bataks or Cannibals.—Bedas of Ceylon.—Cochin and Tonquin Chinese.—The Shaman Religion.

JAPAN.

I HAVE in other places in this work observed that the deities of the Hindu pantheon are, or have been, objects of adoration among the islands of the eastern Archipelago, and the countries on the shores of the China sea. In the island of Bali* the Brahminical religion is still that of the country; and is yet preserved among the mountaineers of Tong'gar† in Java. Elsewhere in this wide extent of country it has yielded to the doctrines of Mahomet and Buddha. That it did, however, generally prevail in Java, and to a certain (now unknown) extent in Sumatra, Tonquin China, part of China, and other countries on the eastern confines of Asia there can scarcely be a doubt; and if we may be allowed to place any faith in the descriptions and representations of idols alleged, by early writers on Japan, to have been worshipped in that empire, we may conclude that the Brahminical images, at least, were not unknown, either blended in the worship with those of the Sintu or ancient religion, or introduced anterior to, or with that of Buddha, and the whole subsequently mixed up with each other.

Passing over, for the present, the earlier accounts of Japan, among which we shall find the narratives of the Dutch ambassadors to the Emperor, between 1600 and 1650, and that of Don Rodrigo de Vivero y Velasco, the governor-general of the Philippine Islands, who was wrecked upon the coast, and traversed the country of Japan about the year 1611, we shall arrive at the next authority, Kœmpfer, the most esteemed for accuracy among

* See Bali. † See Java.

the early writers on that country. He, however, confined himself to stating that the Japanese worshipped a multiplicity of deities, many of whom were deified heroes and emperors; that they also worshipped demons and evil spirits, and believed in witchcraft and sorcery, but that the prevalent worship was that of Buddha, Saka, or Sakya.

It may be here observed, that from about the period of the Dutch embassies up to the present time the empire of Japan has been hermetically closed against European nations, except from a short annual visit of the Dutch, from Batavia to the port of Nangasaki, for the purposes of commerce; but even in these exceptions, so jealous have been the Japanese of European intercourse, that the crews of the vessels during their stay in Nangasaki were confined within the compass of a small insulated spot, and the sails, guns, and rudder taken possession of by the authorities of the port.

Captain Galownin, of the Russian navy, has, however, been an exception of a different description. That officer was taken prisoner under peculiar circumstances, and was conveyed into the interior of the country, where he remained for a considerable time: but he, also, has confined himself to observing, in a few brief and scattered notes, that the Japanese took him and his companions in captivity without reserve into the temples and places of devotion; which he has stated bore an extraordinary resemblance to the Catholic churches, being furnished with numerous images, large and small candlesticks holding tapers, &c. &c.

" They (the Japanese, he adds) are not followers of foreign religions. They, however, give full liberty to a variety of sects, but are quite intolerant to christianity, on account of the troubles it has occasioned among them. The Catholic priests, who formerly lived in Japan, and enjoyed every possible freedom, preached the Christian faith, and converted a great number of the natives: but, at last, the progress of the new religion (to which, it is alleged, may be added proceedings on the part of its preachers not in accordance with its doctrines) led to a civil war, and caused the complete extirpation of the Christians."

The next account that may be noticed is one entitled to the highest consideration, both from the respectability of its author, and the great estimation of its distinguished narrator, the late Sir T. S. Raffles. That gentleman, in his discourse to the literary society of Java, has observed, that the Japanese are represented, by Dr. Ainslie, to be " a nervous vigorous people, whose bodily and mental powers assimilate much nearer to those of Europe than what is attributed to Asiatics in general. Their features are masculine and perfectly European, with the exception of the small lengthened Tartar eye, which almost universally prevails, and is the only feature of resemblance between them and the Chinese. The complexion is perfectly fair, and, indeed, blooming; the women of the higher classes being equally fair with Europeans, and having the bloom of health more generally prevalent among them than is usually found in Europe.

" For a people who have had very few, if any, external aids, the Japanese cannot but rank high in the scale of civilization. The traits of a vigorous mind are displayed in their proficiency in the sciences, and particularly in metaphysics and judicial astrology. The arts they practise speak for themselves, and are deservedly acknowledged to be in a much higher degree of perfection than among the Chinese, with whom they are by Europeans so frequently confounded; the latter having been stationary at least as long as we have known them, while the slightest impulse seems sufficient to give a determination to the Japanese character, which would progressively improve until it attained the same height of civilization with the European. Nothing indeed is so offensive to the feelings of a Japanese as to be compared, in any one respect, with the Chinese; and the only occasion on which Dr. Ainslie saw the habitual politeness of a Japanese ever surprised into a burst of passion was, when, upon a similitude of the two nations being unguardedly asserted, the latter laid his hand upon his sword!

" The people are said to have a strong inclination to foreign intercourse, notwithstanding the political institutions to the contrary; and perhaps the energy which characterizes the Japanese character cannot be better elucidated than by that extraordinary decision which excluded the world from their shores, and confined within their own limits a people, who had before served as mercenaries throughout all Polynesia, and traded with all nations —themselves adventurous navigators.

“ Unlike the Chinese, the women here are by no means secluded : they associate among themselves like the ladies of Europe. During the residence of Dr. Ainslie, frequent invitations and entertainments were given : on these occasions, and at one in particular, a lady from the coast of Jeddo is represented to have done the honours of the table, with an ease, elegance, and address that would have graced a Parisian. The usual dress of a Japanese woman of middle rank costs perhaps as much as would supply the wardrobe of an European lady for twenty years.

“ The Japanese are open to strangers, and, abating the restrictions of their political institutions, a people who seem inclined to throw themselves into the hands of any nation of superior intelligence. They have at the same time a great contempt and disregard of any thing below their own standard of morals and habits, as instanced in the case of the Chinese.

“ The mistaken idea of the illiberality of the Japanese in religious matters, seems to have been fully proved. On visiting the great temple on the hills of Nangasaki, the English commissioner was received with marked regard and respect by the venerable patriarch of the northern provinces, eighty years of age, who entertained him most sumptuously. On shewing him round the courts of the temple, one of the English officers present heedlessly exclaimed in surprise, Jasus Christus ! The patriarch turning half round, with a placid smile, bowed significantly expressive of ‘ We know you are Jasus Christus ! well, don’t obtrude him upon us in our temples, and we remain friends ;’ and so, with a hearty shake of the hands, these two opposites parted.”

We now come to a later writer, whose work, from the high character of its author, is also entitled to the first consideration and respect. M. Klaproth is well known as a Chinese scholar, and professes to have drawn his information respecting Japan from Japanese books at his command ; the best authority we can possess, in the absence of actual observation. We may, however, hope to derive, ere long, a still better knowledge of this extraordinary people, from the pen of Dr. Siebold; who, like Captain Galownin, was for some time a prisoner among them.

In the mean time we can only depend on the information which we now have. M. Klaproth states—

" There are three principle religions in Japan: that denominated Sinto, or Sinsion, is the most ancient, and the primitive faith of the empire. It is founded on the worship of spirits, or divinities presiding over all things visible and invisible, and who are called Sin, or Kami. The Dairi, whose family is regarded as descended from the divinities that anciently reigned in the empire, was originally the head of this religion, which holds in higher reverence than any other divine being the goddess Ten-sio-dae-sin (great spirit of celestial light), from whom the family of the Dairis is derived, and whose chief temple, called Nae-koo (interior temple), or Dae-sin-koo, is situated near Oozi, in the district of Watarabeh, province of Izeh. It was founded by the eleventh Dairi. It is a very plain edifice, surrounded by seven other temples dedicated to various deities and genii. In its vicinity are twenty-four other altars, or chapels, where sacrifices are offered to different tutelary spirits. The Ghekoo (exterior temple), or Ghe-dai-sin-koo, is in the same district, at Takawara, on Mount Nuki-noku Yama. Here is invoked the god Toyo-ke-o-dae-sin, who is regarded as the creator of heaven and earth, and who is at the same time the tutelary divinity of the Dairi; wherefore, this is the temple in which the reigning Dairi offers sacrifice and performs his devotions.

" The date of the Ghekoo, like that of the other temple, is B. C. 4; it is encircled with four other temples, amongst which are those of the earth, the wind, and the moon. Sixteen altars and chapels belonging to different deities are near it, and eight others further off. Generally speaking, the whole province of Izeh is filled with temples and places of sacrifices, and it is regarded as a holy place. The brother of the goddess Ten-sio-dae-sin was Fatsman, commonly called Oosa Fatsman, from his chief temple being at Oosa, in the province of Bunzen: its date is A. D. 570. Fatsman is the Japanese god of war, and the deity who takes most interest in the fate of the empire: hence the emperors often send embassies to consult him in important matters. The Japanese regard Ten-sio-dae-sin as the founder of their empire, and she is on that account the object of their most profound veneration; in fact, the pure Sinto worship recognizes no being superior to her. The Däiris who descend from this goddess, bear, for that reason, the epithet of Ten-si, or "son of heaven." The stock of this celestial family is imperishable, for the people believe that when a Däiri has no child, heaven procures him one. At the present day, when an emperor of Japan has no heir, he finds one beneath a tree, near his palace: this is a child secretly selected by himself from an illustrious family, and placed there. The souls of the Däiris, as well as those of other men, are considered immortal; for the Sintos acknowledge a state of existence after death. All souls are judged by heavenly judges; those of virtuous men are admitted into paradise Taka-ama-kawara, or exalted platform of heaven, where they become Kamis, or beneficent genii: whilst those of the wicked depart for the hell Ne-no-kooni, or kingdom of roots. In honour of the Kamis, *meas* or wooden temples are raised to them: in the midst of them is placed the symbol of the divinity, which consists of strips of paper* attached to sticks of the wood of the finoki (thurya Japonica); these symbols, termed gofei, are found in all Japanese houses, where they are kept in little *meas*.

"Every day, or at certain periods, prayers and sacrifices are offered to the founder of the empire, to good emperors, and to other persons who have deserved well of their country, and whose souls have become Kamis. Festivals are also celebrated in their name, termed Matsuri. No person, however, can address himself directly to Ten-sio-dae-sin: he must transmit his prayers to her through the medium of the Sin-go-zins, or tutelary and guardian deities.

"The sacrifices offered to the Kamis and tutelary divinities, chiefly at the beginning and end of the month, consist of various articles of food, such as rice, cakes, fish, deer, &c. In ancient times human sacrifices were offered to the tutelary deities; for instance, to Kosu-rio, or the dragon with nine heads, of Mount To-kakoosi, in the province of Sinano, and other

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* These strips of paper accord with Finlayson's account of the Cochin Chinese.

Kamis in Yamato. The object was to conciliate these malevolent deities, who were regarded as servants of the gods, and the dearest members of the family were sacrificed to them, commonly damsels of great beauty.

" The votaries of the Sinto religion are not forbidden to kill living beings; the priests suffer their hair to grow, like the laity, and may marry. The dead are buried in a bier (kwan or fitsuki), like a mea in shape. Anciently, when a great personage died, a number of his servants and friends were buried alive with him, In later times, these persons on such occasions ripped up their bellies. This custom was prohibited by the thirty-third Däiri, A. D. 3, but it was still continued till the time of Taeko, towards the close of the sixteenth century; instead of living men, however, statues of clay were substituted, which are still frequently found buried in the earth.

" The second religion, and that which is now most prevalent in Japan, since it has become the popular creed, is Buddhism. This religion which, previous to the commencement of our era, had spread from India to central Asia, penetrated soon after into China, and at a later period into Corea.

" This exotic doctrine not only maintained its footing in the palaces of the great, but made considerable progress among the vulgar, who were captivated by the pomp of its ceremonies, so much more imposing and splendid than the pure and simple worship of the ancient religion of the country. From this period Buddhist priests flocked into Japan from Corea and China; and, as the latter country was regarded as the second birthplace of Buddhism in eastern Asia, a vast number of Japanese, who dedicated themselves to the ecclesiastical profession, proceeded thither, in order to perfect themselves in the study of the law in Chinese convents. Even the Däiris, who had been previously regarded as the heads of the Sinto religion, often deserted it to follow the precepts of Buddhism, and many princes of the imperial family, whose reputed descent was from the ancient gods of the country, shaved their heads, and became priests in the convents of the new faith. A.D. 805, the fiftieth Däiri caused images of the Buddhist divinities to be even placed in the imperial palace, and the sacred books procured from India to be read and explained; and he received the

Kivantsio of Buddhist baptism." Buddhism in Japan was always on the increase until the period when it was declared, by the Japanese government, the religion of the state; a circumstance which has occasioned the ancient worship of Sinto, although differing essentially from Buddhism, to be almost completely identified with it, at least amongst the vulgar; for the learned are perfectly well aware of the distinction between the two doctrines. This fusion of the two religions is now carried so far, that the Sinto divinities are often worshipped in the Buddist temples, and *vice versâ*.

"Japan is every where crowded with Buddhist temples, called Zi. One of the chief is the Tô-kô-zi, in the south-east quarter of Keo or Meyako. Its enclosure contains several religious edifices, the most considerable of which is the Dae-Boots-den, or saloon of the great Buddha, surnamed Roosiana, a term corrupted from the Sanscrit *roshana* or 'the resplendent.' The image was first set up in the year 1576, by the military emperor Takeo, or Fide-yosi. The saloon in which it is placed was destroyed in 1596, by a terrible earthquake. Fide-yeo, son of Taeko, rebuilt it in 1602. But the colossus, which was of brass gilt, having been materially injured by another earthquake, in 1662, the statue was melted down, and the metal used in coining copper money, and a substitute of wood covered with gilt paper was completed in 1667. This is still in existence; it represents Buddha seated in the Indian mode, upon a lotus flower; the body of the god is 77 feet 5¼ inches high, Rhenish measure; and the entire statue with the lotus 89 feet 8¾ inches. The head of the collossus protrudes through the roof of the saloon. At a little distance from hence is a chapel called Mimitsuka, or 'tomb of ears,' in which are buried the ears and noses of the Coreans who fell in their battles with Taeko. He had them salted and conveyed to Japan in barrels. The grand portico of the external wall of the temple is called Ni-wo-mon, or 'gate of the two kings.' On entering this vast portico, which is 83½ feet high, on each side appears a collossal figure 22 feet in height, representing the two celestial kings, Ardoon and Inyo, who are the usual parties at the Buddhic temples. Another edifice, placed before the apartment of the great Buddha, contains the largest bell known in the world. It is 17 feet 2½ inches high, and weighs 1,700,000 Japanese pounds, equal to 2,040,000 pounds Dutch. Its weight is consequently five times greater than that of the Irvan Weliki, at Moscow.

"On the south side of the enclosure of the temple is the grand apartment named that of the thirty-three arcades. It was built in the reign of the seventy-fourth Däiri (between 1108 and 1123), who placed there images of the divinity Kwan-roon, with eleven faces, which was not consecrated till the year 1131, by his successor, after he had abdicated. The seventy-seventh Däiri, Gozira Kawa-no-in, having likewise abdicated and embraced the ecclesiastical profession, placed there in 1164 a vast number of images of the same deity. The length of this apartment is upwards of 491 feet. On each side of the great altar are ten ranges of stools, one nearly a foot higher than the other. On each range are fifty statues, each about five feet high, of superior execution, according to the taste of the country, and covered with gilt paper. From the number of small idols upon the heads, shoulders, arms, and hands of the greater ones, amounting to forty or fifty on some of them, it would appear that the number of 33,333 idols, which the Japanese assert are to be found in this temple, is not exaggerated. The military daily exercise, near the saloon of Kwan-won, with the bow. It is recorded in the register of the temple, that in 1686, Sacara Däifats of Ketsin discharged in that place 13,053 arrows in one day, whereof 8,133 hit the mark.

"The third creed prevailing in Japan is the Sin-do, or philosophical doctrine of Confucius. The first official intercourse which took place between Japan and China was an embassy dispatched A.D. 57, by the Däiri Sëu-nin-teno to the emperor Kwang-woo-te, of the Heu-han dynasty; but we are not told whether the Chinese literature and philosophy were imported by that medium into Japan It would appear that this did not happen till 284, in the reign of Däiri Ozin-teno, when this prince sent an embassy to the kingdom of Fiak-sae (Pe-tse, in Corea) in quest of educated men, who were capable of diffusing Chinese civilization and literature throughout his empire. This embassy returned with the celebrated Wonin, descended from the imperial family of the Hans, who brought with him the book Rongo (Lun-yu) of Confucius, which he presented to the Dairi, and taught one of his sons to read and write. It would thence appear, that the Chinese colonists, who had in early times settled in Japan, had not made the use of writing generally known there, which they perhaps kept to themselves as an advantageous secret. Whatever be the fact, the merit of Soonin appeared so eminent to the Japanese, that they paid him divine honours: his principal temple is in the province of Idzunu.

" The Japanese," says Galownin, " reckon their time by lunar months, with an intercalary month to supply the difference betwen the lunar and solar reckoning. They occupy an entire month in celebrating the new year; during the first half of which all business is suspended, and nothing but feasting and rejoicing thought of. Their day is divided into twelve hours, reckoning six from sunrise to sunset, and an equal number from sunset to sunrise; consequently the hours are not always equal. When the day is longer than the night, the day hours are the longest; and when the night is longer than the day, the night hours are the longest. To measure time they employ a small beam of wood, the upper part of which is covered with glue and whitewashed; a narrow groove is made in the glue and filled with vegetable powder, which burns very slowly. On each side of this groove, at certain distances, there are holes formed for the purpose of nails being put into them: by these holes the length of the day and night hours is determined for the space of six months from the spring to the winter equinox; during the other six months the rule is inverted, the day becoming night-hours. The Japanese ascertain the length of a day-hour, and mark it off with nails; they then fill the groove with powder, set light to it at noon, and thus measure their time. The beam is kept in a box, which is laid in a dry place; but the changes of weather have, notwithstanding, a great influence on this kind of timekeeper.

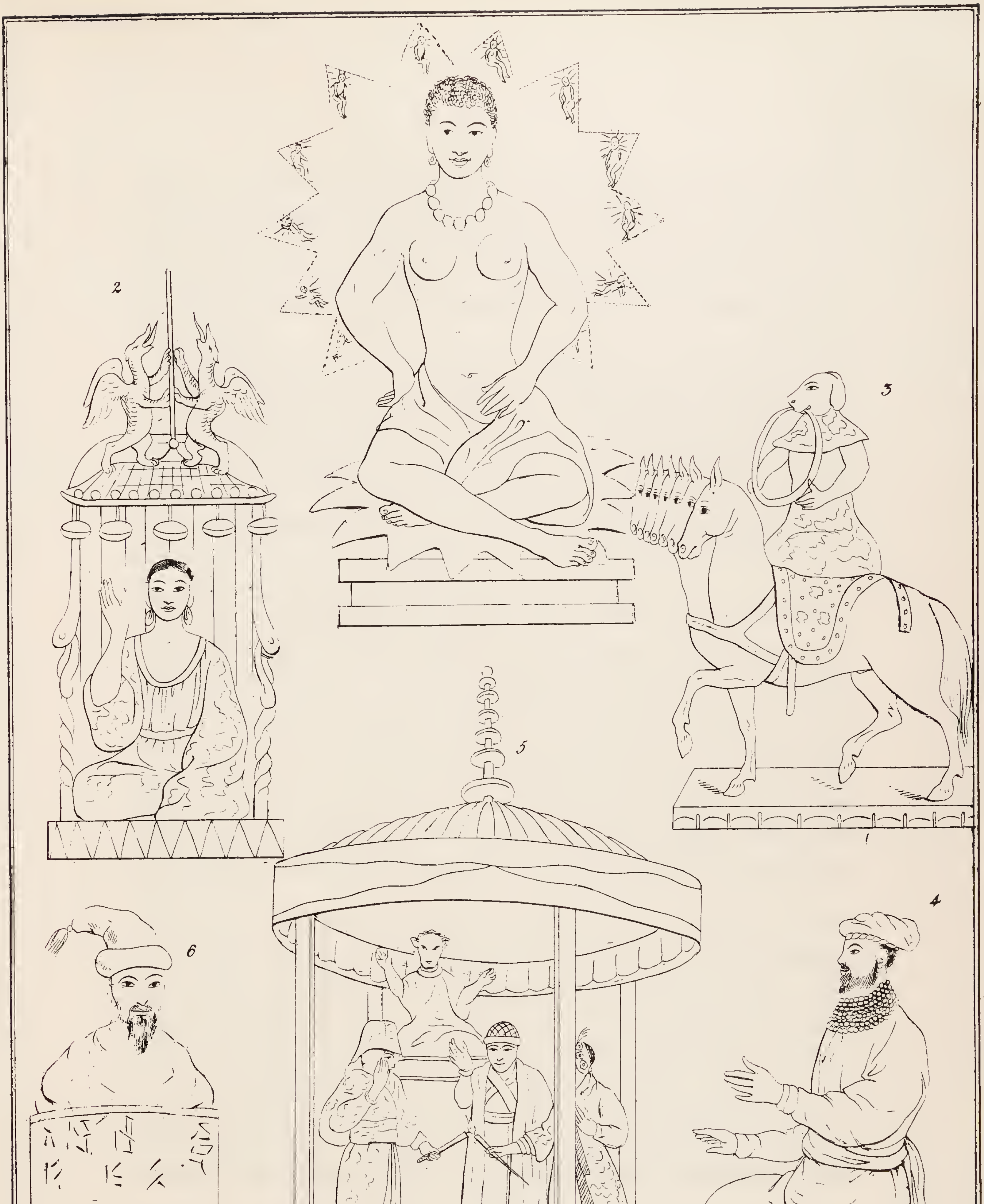
" The Japanese day begins at midnight, at which time the clock strikes nine, after having given three strokes, as it were to denote the being about to strike. These three strokes precede every hour. One hour after midnight the clock strikes eight, the next hour seven; at sunrise six, then five, and four, and at noon again nine. One hour after mid-day seven, at sunset six, then five, and finally four. At midnight the new day commences. The hours are struck in the following manner: first one stroke; in a minute and a half a second stroke, and immediately a third. These three warning strokes announce that the hour is about to be struck. In the space of a minute and a half after, the striking of the hour begins. The strokes succeed each other at intervals of fifteen seconds, except the two last, which follow more rapidly, as if to notify that the hour is struck."

From these descriptions, which may be considered accurate, of the religion of this little-known empire and its inhabitants, I turn to others, which may be deemed apocryphal, or at least, from a want of the narrator's possessing a necessary acquaintance with the language (as also occurred among the early writers on the Hindus), loaded, in their details, with errors, especially in the names of persons and places. My object in thus recurring to my notice of the Dutch embassies is for the purpose of annexing a few of the representations of the personages described as belonging to the Japanese Pantheon, some of which are evidently of Brahminical origin. How far these accounts and plates are entitled to confidence, I shall leave entirely to the discrimination of the reader.

The plates in question will be found in the narrative of the Embassies of the Dutch to the Emperor of Japan, between the years 1600 and 1650. One of them exactly corresponds with the *Kurm avatara* of Vishnu, except that the articles produced at the churning of the ocean are excluded. This plate, which is described as being of the Creator, I have not given, as the reader has only to refer to plate 6, illustrative of that *avatar*.

Fig. 1, plate 37, is the form of the goddess Daiboth. This statue represents a gigantic figure (whose hand is larger than the size of an ordinary man), sitting in a halo of dazzling beams, among which are an infinite number of small images of various shapes. The temples dedicated to this image are spacious and magnificent.

Fig. 2 in the same plate represents the principal idol in the temple of a thousand gods, near Meaco, of very great antiquity, having been erected by one of the earliest emperors of Japan, and much enlarged and beautified by some of the later sovereigns. The idol, like that of Daiboth, is of an



W. Clerk. lith. 41. Dean St. Soho.

Fig. 1. The Goddess Daiboth. 2. The principle figure in the Temple of a thousand Gods. 3. The Golden Armida. 4. Xaka. 5. Marriage Ceremony. 6. Hans

Published by Parbury, Allen & Co. London. 1832.

enormous size, sitting on a magnificent throne, from the canopy of which are suspended several caps. His head is closely shaven: on each side of him, in his temple, stand five hundred gods, each having thirty arms, and holding in each hand two arrows. Their heads are adorned with golden crowns; and the statues, chains, bells, &c. &c., are described as being of massive gold.

Fig. 3 represents the golden Amida. The temples of this idol are stated to be incomparably costly and magnificent. The altar of the figures here shewn is described as being of silver, on which is the idol mounted on a horse with seven heads (the Hindu Surya), each head signifying a hundred thousand years. The head of the idol is that of a dog with long ears. In his mouth he holds a golden hoop, which he supports with his hands. The skirts of his dress are richly embossed. This god is held in high veneration, and is said to be worshipped under various forms.

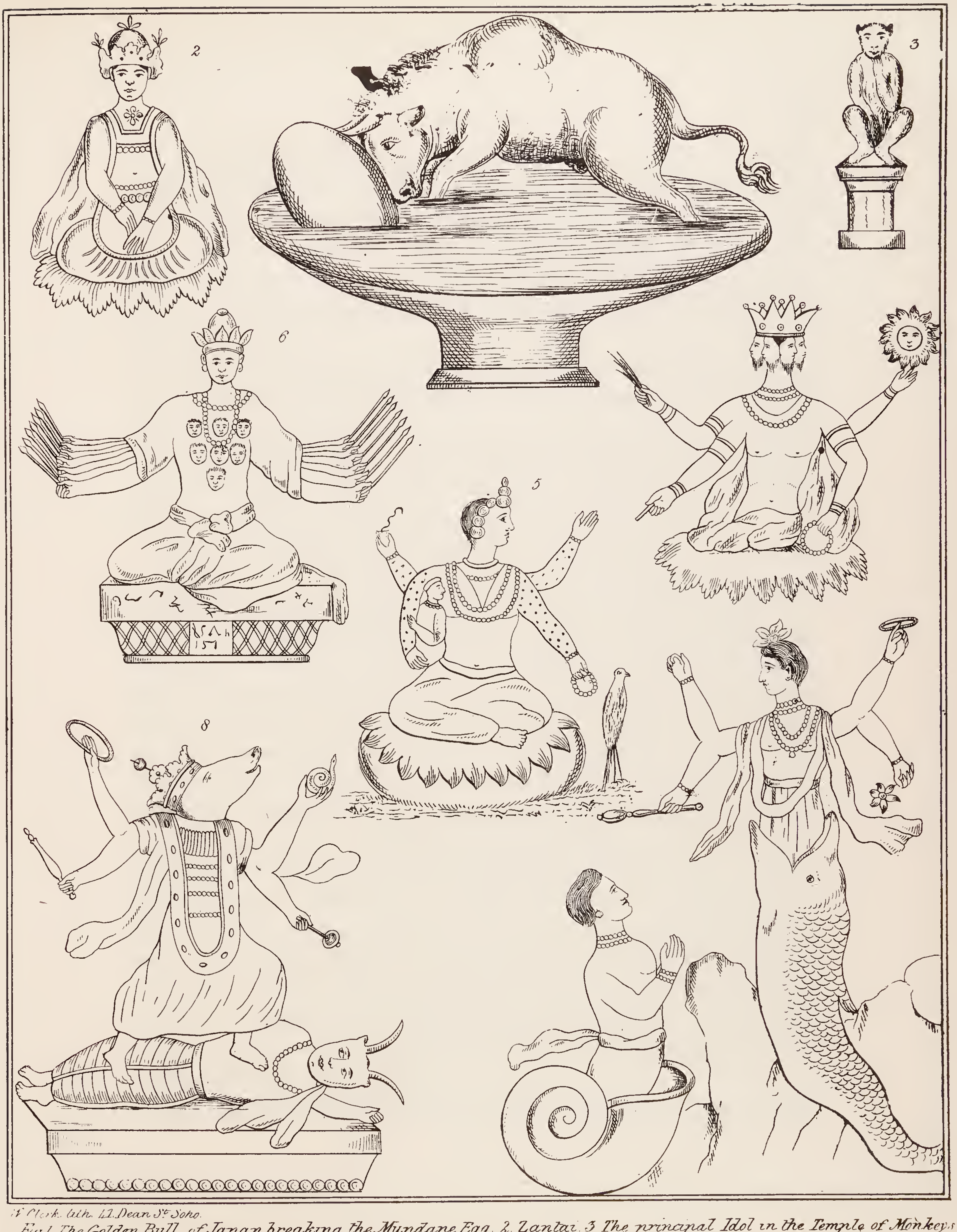
Fig. 4 is the representation of the god Xaka or Saka. He is described as sitting cross-legged, richly apparelled, and usually surrounded by his forty children; in which manner he appears in the picture. In this work the figure of Xaka is only shewn. Before he was born his mother dreamed that she saw a white elephant come out of her mouth, and enter her left side, which is said to have been the origin of the worship of that animal. Many of the sacred volumes of Japan were written by Xaka, who, that there might be no dispute hereafter concerning their contents, sealed them and indorsed them with this inscription: "Thus I, Xaca, have written the truth."

Fig. 5 represents a *bonzi* performing a marriage ceremony before the idol of the bride. The temple stands on a hill, one side of which is ascended by the bride, the other by the bridegroom. On arriving at the top the bridegroom takes the bride by the hand, and leads her into the open temple, the roof of which is surmounted by a spire of seven golden balls. Within it, on a magnificent altar, is the idol of the bride with a dog's head; his arms spread out, holding in each hand the end of a copper chain, which passes under his chin. By the head, it is supposed the Japanese intend to represent the faithfulness and constancy that belongs to a married life; and by the chain the strong tie of marriage. Before the altar is the *bonzi* or priest, with the bride and bridegroom holding torches in their hands.

Fig. 6 is the Tartar *Hans,* supposed to have been introduced from China.

Fig. 1, plate 38, represents the golden bull of Japan breaking with his horns the mundane egg. This beast, which has a large knob on his back, is said to be of massive gold, and round his neck is a golden collar embossed with precious stones. The Japanese, like the Hindus, in one of their hypotheses of the creation, believe that the world was once enclosed in an immense egg, the shell of which was brass. In this egg the world floated on the surface of the waters, till the moon by her piercing light drew up matter from the bottom of them, which became earth and stone, upon which the brazen egg reposed. The bull finding it, butted against and broke it, and the world came forth. The animal being heated with such hard labour, blowed very much, and his breath entered into a calabash called *Pou,* which became a man, and is termed *Pourang.* This reminds me of an observation once made by a negro in the West-Indies, that man came out of a calabash; and here, changing the tortoise for the egg, and the otter for the moon, we have a similar version of the formation of the earth as that related of the Iroquois at the conclusion of the *Kurm avatara.* Where the serviceable bull and calabash here mentioned came from we are not told.

I find in another place a slight variation in this story of the golden bull and brazen egg, in which a Japanese Eve is made the origin of all the mischief that has since occurred in the world. It would, in this case, appear, that in the egg were enclosed the four elements, and the four principal colours, red, yellow, blue, and green. These being well shaken together produced the world. Man, however, was wanting; but woman, naturally enough, undertook to remedy the defect. It seems that one of her lovely sex was discovered one day growing in the shell of a calabash, but she had unhappily *no* soul, on which account God pitied her, and sent a bull to the calabash, which breathed into it the breath of his nostrils, and, by that means, gave her a soul, and a most wicked one it unfortunately turned out to be; for no sooner had she issued from her shell than she became more intimate with the inferior deities than our modern ideas of propriety



T. Clerk. lith. 41. Dean S^t Soho.

Fig 1. The Golden Bull of Japan breaking the Mundane Egg. 2. Zantai. 3 The principal Idol in the Temple of Monkeys 4. Jene. 5. Sequani. 6 & 7. Canon 8. Joosie Tiedbak.

Published by Parbury, Allen & C^o London. 1832

can at all approve of. A wicked and irreligious race of men was, in consequence, produced: so that God determined to destroy the world; mix up the elements and colours again into a chaotic mass, and of it form a round globe. In the destructive part of this operation one pious man and his family, who had duly worshipped God, only were saved by being shut up in a cave, before which a large shell was placed to prevent the water running into it.

Fig. 2 is the self-deified personage Xantai. He is adorned with a splendid crown, and is richly apparelled. He was formerly a king named Nubunanga, who about 1564 undertook to proclaim himself a god, under the name of Xantai: but his rule as such upon earth was of short duration, as he was slain in 1582 for his cruelty and wickedness. His temples, however, still stand, and his images continue to be worshipped.

Fig. 3 is the principal statue apparently in the temple of monkeys, as it is filled with numerous images of the fraternity of Hanuman.

Fig. 4 and 5 are the idols Siquani and Jene, deities who preside over the dead: the Minos and Rhadamanthus of Japan. The first presides over the souls of children, and the latter over those of married or aged persons. The face of the idol Siquani is that of a youth; the hair tied with a string of pearls, with one lock curled and turned up. Adjoining him is a silver parrot. In one arm he holds a child; with another hand he holds a string of beads, and in a third a serpent. His dress is resplendent with sparkling stars. The other idol Jene is held in great adoration. He sits on a lotus cushion; has four heads like Brahma, on which is a crown of seven spires, on each of which is a round ball. Various gems adorn his person. In one hand he holds a radiant sun; in another a rosary; in a third a sort of plant; and in a fourth a short staff. Those who mourn for fathers, mothers, wives, husbands, or other near relations, go in great numbers to the temple of this deity to make their offerings for the departed souls of the deceased.

Fig. 6 represents the deity Canon, the son of Amida, with thirty arms, having two arrows in each hand. On his breast are seven heads. He is worshipped under various forms.

Fig. 7 shews him as the ocean god (*quere* the Hindu Vishnu in the

Matsya avatar). In his hands he holds a discus, a flower, and a sceptre. The walls of his temples are said to be richly decorated with fishes of all descriptions. People weary of life, or in fits of devotion, sacrifice themselves to this form of Canon.

Fig. 8 is called by my authority Joosie Tiedbak. This image has the head of a boar, wearing a crown, and holding in his hands a discus, a serpent, a sceptre, and a stick with apparently a ring upon it. He is trampling upon a demon or giant. We are at no loss to discover in this figure the third *avatar* of Vishnu.

The Formosans entertain an extraordinary opinion of their gods, which I am almost afraid to repeat, lest I should incur the censure of the most amiable part of my readers. I beg of them, however, to consider that I am not accountable for the actions or opinions of others; but merely relate matters as I find them; which, that I may avoid all chance of disgrace, I will now do *verbatim*.

" Amongst their several gods which they worship, the chief one is Tamagisanbach, who governs and inhabits the south. His celestial spouse, Taxankpada Agodales, commands the east, where, when it happens to thunder they believe that she exercises her tongue, the female's best arms, scolding so loud at her husband in the south because he neglects his office, not sending rain when the earth needs; who being nettled with his wife's bitter and sharp expression, and not enduring to hear her any longer, opens his mouth, sending and dispersing with his breath abundance of water."

The Japanese have also a temple dedicated to the Prince of Devils, a terrific gentleman, whose two attendants hold books, in which all the actions of mankind are registered. On the walls of his temples are painted the torments of the infernal regions.

These accounts which I have given of the very numerous hosts of Japanese deities, I have found partially confirmed by another old authority, *viz.*, that of Don Rodrigo de Vivero y Velasco, the governor general of the Philippine Islands, who, in 1609, was shipwrecked on the coast of Japan. He was hospitably received by the emperor, and, after having travelled over various parts of the country, was sent with his people to Acapulco. This gentleman has confirmed many of the Dutch ambassador's statements, on the points I have here related; and it is due to them, therefore, to conclude that they are, in many respects, correct. He states that in Meaco there were not less than five thousand temples; and describes the Daiboth (or Daibu) as worthy of being classed among the wonders of the world. Its dimensions rendered him mute with astonishment. I ordered," he says, "one of my people to measure the right thumb of the idol, and I perceived that, although he was a man of large size, he could not embrace it with his two arms by two palms. But the size of this statue is not its only merit. The feet, hands, mouth, eyes, forehead, and other features, are as perfect and as expressive as the most accomplished painter could make a portrait. One hundred thousand men were, at the time, employed upon it.

THE BUGIS *and* MACASSARS.

These people are the most prominent tribes in the Island of Celebes: they profess the Mahomedan religion, and use the same written character, but speak different languages. "They are known to be the most bold, adventurous, and enterprising of all the people of the Eastern Islands. They were formerly celebrated for their fidelity and their courage, and for this reason were employed, like the Swiss in Europe, in foreign armies. They served in those of Siam, Camboja, and other countries, and also as guards to their own princes.

The most singular political feature in Celebes is that ot an elective monarchy, limited by an aristocracy generally hereditary, and exercising feudal authority over the minor chiefs and population, at all times prepared to take the field; a constitution of civil society which, however common in Europe, is, perhaps, without parallel in Asia, where we seldom witness any considerable departure from the despotic sway of an individual. The whole of the states in that portion of Celebes to which I have alluded, are constituted on the peculiar principle stated. The prince is chosen from the royal stock by a certain number of counsellors, who also possess the right of subsequently removing him. These counsellors are themselves elected from particular families of the hereditary chiefs of provinces, and such is their influence, that the prince can neither go to war, nor indeed adopt any public measure, except in concert with them. They have the charge of the public treasure, and also appoint the prime minister. The prince cannot himself take the personal command of the army; but the usage of the country admits of a temporary resignation of office for this purpose; in which case a regent succeeds provisionally to the rank of chief, and carries on the affairs of government in concert with the majority of the council. Women and minors are eligible to election in every department of the state, from the prince down to the lowest chief; and when this takes place, an additional officer, having a title which literally means 'support,' or 'prop,' is appointed to assist. Some variation is observable in the different states.

"War is decided upon in the council of state, and so forcibly is the desperate ferocity and barbarism of the people depicted by the conduct they observe on these occasions, and in their subsequent proceedings towards their enemies, that however revolting the contemplation of such a state of society may be, it forms too striking a trait in their character to be omitted. War being decided upon by the prince in council, the assembled chiefs, after sprinkling their banners with blood, proceed to take a solemn oath, by dipping their cresses in a vessel of water, and afterwards dancing around the bloody banner with frantic gestures and a strange contortion of the body and limbs, so as to give the extended creese a tremendous motion. Each severally imprecates the vengeance of the deity against his person if he violates his vow. An enemy is no sooner slain than the body is decapitated, and treated with every indignity which the barbarous triumph of savages can dictate. The heads are carried on poles, or sent in to the lord-paramount. Some accounts go so far as to represent them devouring the raw heart of their subdued enemy, and whatever shadow of doubt humanity may throw over this appalling fact, it cannot be denied that their favourite meal is the raw heart and blood of the deer. This latter repast is termed Lor Dara, or the feast of the bloody heart, which they are said to devour, as among the Battas, in the season when limes and salt are plentiful. The inhabitants of the Wadju districts are celebrated for their enterprize and intelligence, extending their commercial speculations, with a high character for honourable and fair dealing, from the western shores of Siam to the eastern coast of New Holland. Women, as before observed, take an active part in all public concerns, and are, in no instance, secluded from society; being on a perfect equality with the men. The strongest attachment that is conceivable is felt for ancient customs, and relics of antiquity are held in the highest possible veneration. They are slow and deliberate in their decisions; but these, once formed, are final. Agreements once entered into are invariably observed on their part, and a Bugis is never known to swerve from his bargain. That natural politeness which characterises the various nations and tribes distinguished by wearing the cris or creese, is no where more forcibly exhibited than among the inhabitants of Celebes. Their minor associations are held together by all the attachment and warmth which have distinguished the clans of North Britain. The same bold spirit of independence and enterprise distinguishes the lower orders; while the pride of ancestry and the romance of chivalry are the delight of the higher classes. Attached to the chase as an amusement, rather than as the means of subsistence, the harvest is no sooner reaped than every feudal chief, with his associates and followers, devotes himself to its pursuits. The language of Goa, or Macassar, is peculiarly soft, and is considered to be the more easy of acquisition, but not so copious as that of the Bugis. Whether the Bugis language contains any portion of a more ancient language than either (of which traces are said to exist in some old manuscripts of the country), or, from commercial intercourse with other states, has adopted more foreign terms, is yet to be determined.

“ The Bugis trace back their history to Sawira Geding, whom they represent to have proceeded in immediate descent from their heavenly mediator, Bitara Guru, and to have been the first chief of any celebrity in Celebes.” *

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* Sir T. S. Raffles’ Discourse.

THE DAYA *of* BORNEO.

The population of the extensive island of Borneo consists of the Daya, the Chinese, the Malaya, the Ugi from Celebes, and a few Arabs. The Dayas, who are principally miners and agriculturists, are by far the most numerous class. They are, generally speaking, peaceable; but petty feuds among themselves are not infrequent, which are ascribed to the horrid custom of ornamenting their houses with human skulls, procured by waylaying individuals of a different tribe, and to decorating their children with the teeth; or to disputes about particular tracts of forests; and the oppression of the Chinese sometimes rouses them to revenge themselves against that race. It is considered more honourable that the skulls should be those of women or children, on the supposition that the men would exert themselves for their protection; but it is seldom they are procured by open attack; the general practice, when operations are carried on to a considerable extent, being to surround a village during the night, and murder those who have occasion to leave it at break of day. Some of those who are found about the ports to the northward of Sambas at times connect themselves with the pirates, and the condition of the connexion is, that the skulls and iron shall be their share, the other plunder that of the pirates.

" The villages of these savages are mostly placed near spots fit for their *ladangs*, and are generally protected by a *beinting* or breastwork. The houses are built with a long verandah in front, which serves for communicating with the different families, and for their several fire-places. There are mostly three ladders, which are pulled up at night. From six to seven families reside in one house, the patriarch in the middle, in whose apartment the musical instruments are kept. The houses are built upon posts, and in the space below the pigs, &c. are reared.

" Among the customs peculiar to them, it may be expected that something respecting the decapitation of heads should be mentioned. The more heads a man has cut off, the more he is respected; and a young man cannot marry until he can produce heads procured by himself; nor can the corpse of a person of rank be inhumed until a fresh head be acquired by his nearest of kin. Should he be of high rank, great rejoicings take place on his return from a successful expedition; the heads, which probably still bleed, are seized by the women, who rush into the water, dip the heads, and anoint themselves with the ensanguined stream which drops from the skulls. A man of great consideration may have fifty or sixty skulls suspended in his premises. It has been known that two years have expired before a young man could be married, or, in other words, before he could procure a skull.

" The following are the customs observed on the conclusion of peace between two hostile tribes. Each provides a slave to be murdered by the other, and the principal person present gives the first wound, which is inflicted on the lower part, and in the centre of the breast bone. The other persons of the tribe who may be present immediately follow the example, and fathers encourage their children to mutilate the body with their knives or whatever weapon they can acquire. The slaves sacrificed to peace are not criminals, but generally purchased for this purpose. Besides this, presents are interchanged; these are provisions, gold-dust to the value of a few rupees, and Siamese earthen jars, which are highly valued, as the priests use them as oracles, striking them, and predicting according to the sounds which may be elicited. Peace is concluded at the chief village or town of the most powerful tribe. It was thus that a feud which had existed five years between the Sintang and Sakado Daya was determined in 1826, since when they have been on amicable terms.

" The principal Daya are those of Kayang, whose principal town is Segao, which is about twenty-five days' journey by water above Sintang, and the latter is about fourteen inland from Pontianak. Seven different dialects are known to exist among the Daya of this presidency. Far in the interior the only trace of religion appears to be in a superstitious reverence paid to deer, which are considered to be the progenitors of the Daya, and this animal is not therefore killed or eaten by them. The high caste Daya do not engage in mining, as they fancy it may induce misfortune on their country."*

Ruins of temples, statues, and dilapidated cities have been discovered in the Island of Borneo, as well as inscriptions in characters unknown, to the Malays, Chinese, or Dayas.

THE BALINESE.

" The island of Bali is at present divided under seven separate authorities, each independent of the other: and of this heptarchy, the state of Klong-kong is acknowledged to be the most ancient; its princes tracing their descent from the princes of Java, and having once possessed authority over the whole island. Among the regalia of this state are reported to be still preserved the *creese* of Majapahit, and the celebrated *gong* named *Bentur Kadaton*; and although the other governments do not, at the present day, admit of any interference on the part of this state, they still evince a marked respect and courtesy to that family, as the *Asal Rajah Bali* (the stock from which they sprung)

" The population is roughly estimated by the number of male inhabitants whose teeth have been filed, and whose services each prince can command; and who amount to upwards of 200,000. The female population is understood rather to exceed the male.

" The government is despotic, and vested in the prince alone, who is assisted in all affairs relating to the internal administration of the country, by a head *Perbakal* (immediately under officers of this name, are placed the heads of villages), and by a *Radin Tumung-gung*, who conducts the details of a more general nature, of commerce and foreign intercourse.

" Whatever, at former periods, may have been the extent and influence of the Hindu religion, Bali is now the only island in the eastern seas, in which that religion is still prevailing as the national and established religion of the country.

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* Asiatic Journal.

" That high spirit of enterprize which burst the bounds of the extensive confines of India, like the dove from the ark, rested its weary wing for a while in Java, till driven from thence it sought a refuge in Bali, where even amongst the rudest and most untutored of savages it found an asylum. The four grand divisions of the Hindus are here acknowledged.

" The bodies of deceased persons are invariably burnt, and the wives and concubines of the higher classes perform the sacrifice of suttee. A few days previous to my landing on Bali, nineteen young women, the wives and concubines of the younger rajah, who was lately put to death, sacrificed themselves in this manner."*

" The Balinese acknowledge (says Mr. Medhurst in the Transactions of the London Missionary Society) Brahma as the supreme, who they suppose to be the god of fire. Next to him they rank Vishnu, who is said to preside over rivers of waters; and thirdly, Segara, the god of the sea. They also speak of Ram, who sprung from an island at the confluence of the Jumna and Gunga, and we distinctly recognize in their temples an image of Ganesha, with an elephant's head; and one of Durga standing on a bull. They have great veneration for the cow, not eating its flesh, nor wearing its skin, nor doing any thing to the injury of that animal. We observed, also, an image of a cow in one of their sacred enclosures, which seemed put there as an object of worship."

Their temples were numerous, but small and common in their architecture. Outside of some of them stood the large images usually discovered in the porches of the Hindu temples. The principal priests were called *Brahmanas*. Those of inferior rank *Idas*. They wore the Brahminical cord, which they call *Ganitree*."

JAVA.

Java is washed on the south and east by the Indian Ocean. To the west lies the island of Sumatra; to the north, Borneo; to the north-east, Celebes; and to the east it is separated by two narrow straits from the islands of Madura and Bali. In length it may be estimated at six hundred miles, by ninety-five in average breadth.

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* Sir T. S. Raffles.

" If we admit the natural inference, that the population of the islands originally emigrated from the continent, the history of the eastern islands may, with reference to that of Java in particular, in which a powerful Hindu government was without doubt early established, be divided into five distinct periods.

" The first division would include the period commencing with the earliest accounts of the population, down to the first establishment of a foreign colony in Java.

" The Javans date the commencement of their era* from the arrival of Adi Saka, the minister of Prabu joyo Boyo, sovereign of Hastina, and the fifth in descent from Arjuno, the favourite of Krishna, and the leading hero of the B'rata Yud'ha. This epoch corresponds with that of the introduction of a new faith into China, and the further peninsula, by Saka, Shaka, or Sakia, as he is differently termed.

" But whether Saka himself, or only some of his followers assuming this name, found their way to Java, may be questionable.

" Anterior to this supposed arrival of Adi Saka, the two most eventful periods in the history of these countries of which tradition and history make mention, are—first, that which includes the excursions of the far-famed race, which have been supposed to have peopled South America;† and according to Sir William Jones, ' imported into the furthest parts of Asia the rites and fabulous history of Rama;' and secondly, that which includes the consequences of the invasion of India by Alexander the Great. That the fabulous history of Rama, as well as the exploits of Alexander, have been current in the Malayan Archipelago from time immemorial, cannot be questioned; and it may be remarked, that while the Javans use the term Rama, for father, the Malays universally attempt to trace their descent from Alexander or his followers.

" The second division would include the period between this first regular establishment from Western India, and the decline and fall of the first eastern empire in Java, which may be fixed with tolerable accuracy at about the Javanese year 1000, or A.D. 1073.

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* Their present year is 1758.

† Humboldt describes the existence of Hindu remains still found in America.

"During this period, by far the most eventful in the history of Java, we shall find that colonies of foreigners established themselves, not only in Java, but in various other islands of the Archipelago; that the arts, particularly those of architecture and sculpture, flourished in a superior degree; and that the language, literature, and institutions of the continent of India, were transfused in various directions through the oriental islands. It was during this period that the principal temples of which the ruins now exist in Java, were built.

"This period will commence from the arrival of Awap, the reputed son of Baliattcha, sovereign of Kudjorat, who came in search of a celebrated country described in the writings of Saka; and who, under the name of Sewelo Cholo, established the first regular monarchy of which the Javanese annals make mention; and include the adventures of the celebrated Panji, the pride and admiration of succeeding ages.

"The third division would include the period from the above date to the final overthrow of the second eastern empire, in the Javanese year 1400. Some idea may be formed of the power and opulence of this second empire, established at Majapahit, from the extensive ruins of that city still extant. The walls enclose a space of upwards of twenty miles in circumference.

"Within this period will be included the establishment of the western empire at Pajajaran, the subsequent division of the island under the princes of Majapahit, and Pajajaran, the eventual supremacy of Majapahit, and the final overthrow of the government and ancient institutions of the country, by the general establishment of the Mahometan faith.

"It is during this period that Java may be said to have risen to the highest pitch of her civilization yet known, and to have commanded a more extensive intercourse, throughout the Archipelago, than at any former period. Colonies from Java were successively planted in Sumatra, the Malayan peninsula, Borneo and Bali, the princes of which contrive still to trace their descent from the house of Majapahit.

" In the endeavours to establish the Mahometan faith in the various countries where it is now acknowledged, and particularly in Java, we find, that notwithstanding attempts to make proselytes were as early as the commencement of the twelfth century, such was the attachment of the people to their ancient faith and institutions, that these efforts did not effectually succeed till the latter end of the fifteenth century of the Christian era.

" In Java, and in the whole of that range of islands which modern geographers have classed under the denomination of the Sunda Islands, extensive traces of antiquity and national greatness are exhibited in the numerous monuments of a former worship, in the ruins of dilapitaded cities, and in the character, the institutions, the language, and the literature of the people.

" The most splendid of the monuments of ancient worship are to be found at Prambanon, Boro Bodo, and Singa Sari. These extensive ruins lay claim to the highest antiquity; and, considering the vicinity of the temples to have been the seat of the earliest monarchy in Java, I may be permitted, in the words of Captain Baker, to lament the contrast of the present times with times long since past. ' Nothing,' he observes, ' can exceed the air of melancholy, desolation, and ruin, which this spot presents; and the feelings of every visitor must be forcibly in unison with the scene of surrounding devastation, when he reflects upon the origin of this once venerated, hallowed spot; the seat and proof of the perfection of arts now no longer in existence in Java; the type and emblem of a religion now no longer acknowledged, and scarcely known among them by name: when he reflects upon that boundless profusion of active, unwearied skill and patience, the noble spirit of generous emulation, the patronage and encouragement which the arts and sciences must have received, and the inexhaustible wealth and resources which the Javanese of those times must have possessed!'

" In attempting to describe the Chandi Sewo, or thousand temples, which form a principal part of these ruins, he laments his inability to convey any adequate ideas satisfactory to his own mind, even of the actual dismantled state of this splendid seat of magnificence and of the arts.

" Next to Prambanan, the ruins of Boro Bodo may be ranked as remarkable for grandeur in design, peculiarity of style, and exquisite workmanship.

" It is built so as to crown the upper part of a small hill, the summit terminating in a dome. The building is square, and is composed of seven terraces, rising one above the other, each of which is enclosed by stone walls; the ascent to the different terraces being by four flights of steps, leading from four principal entrances, one on each side of the square. On the top are several small latticed domes, the upper part terminating in one of a larger circumference. In separate niches, or rather temples, at equal distances, formed in the walls of the several terraces, are contained upwards of three hundred stone images of devotees, in a sitting posture, and being each above three feet high. Similar images are within the domes above; and in compartments in the walls, both within and without, are carved in relief, and in the most correct and beautiful style, groupes of figures, containing historical scenes and mythological ceremonies, supposed to be representations of a principal part, either of the Ramayan or Mahabarat. The figures and costumes are evidently Indian; and we are at a loss whether most to admire the extent and grandeur of the whole construction, or the beauty, richness, and correctness of the sculpture.

" The same may be also traced in the ruins at Singa Sari, situated in the Residency of Pasaruan, where are still to be found images of Brahma, Mahadeo, Ganesa, the bull Nandi, and others of the most exquisite workmanship, and in a still higher degree of preservation than any remaining at Prambanan or Boro Bodo.

" These buildings must have been raised at a period when the highest state of the arts existed, and constructed at no very distant date from each other. Considered in this view, they serve very forcibly and decidedly to corroborate the historical details of the country, which are found to exist in the different written compositions and dramatic entertainments.

" Gunung Prahu, a mountain, or rather a range of mountains (for there are no less than twenty-nine points or summits, which have distinct names), situated on the northern side of the island, and inland between Samarang and Pacalongan, is the supposed residence of Arjuno, and of the demi-gods and heroes who distinguished themselves in the B'rata Jud'ha, or holy war. Here, the ruins of the supposed palace of the chief, the abode of Bima, his followers and attendants, are exhibited; and so rich was once this spot in relics of antiquity, that the village of Kali Babar, situated at the foot of the mountain, is stated to have paid its rents, from time immemorial, in gold melted down from the golden images here discovered.

" As connected with these early and splendid monuments of the former high state of the arts in Java, and illustrative of the history of the country, are to be noticed the great variety of inscriptions found in different parts of the island.

" Did not the other striking and obvious proofs exist of the claims of Java to be considered at one period far advanced in civilization, it might be sufficient to bring forward the perfection of the language, the accession which that language must in early times have received from a distant but highly cultivated source, and the copiousness for which it stands so peculiarly and justly distinguished.

" In the island of Java two general languages may be considered as prevalent. The Sunda language, which prevails in the western, and the Javanese, which is the language of the districts east of Cheribon.

" The literature of Java, however much it may have declined in latter days, must be still considered as respectable. The more ancient historical compositions are mostly written in the Kawi language, to which frequently the meaning of each word, and a paraphrase of the whole in Javanese, is annexed. Of these compositions those most highly esteemed are the B'rata Jud'ha, or holy war, and a volume entitled Romo or Rama; the former descriptive of the exploits of Arjuno, and the principal heroes whose fame is recorded in the celebrated Indian poem of the Mahabarat, the latter of those who are distinguished in the Ramayan. These poems are held, by the Javanese of the present day, in about the same estimation as the Iliad and Odyssey of Homer are by Europeans. I should not omit to mention that the belief is general among the Javanese, that the scene of this celebrated romance is in Java. They point out the different countries which are referred to; such as Hastina, Wirata, and others in different districts of the island, which have since assumed more modern names; and the supposed mansion of Arjuno, as before noticed, is still traced upon Gunung Prahu. Dramatic representations of various kinds form the constant recreation of the higher classes of society, and the most polished amusements of the country. These consist of the *way-ang-kulit*, or scenic shadows, and the *way-ang-wong*, in which men personify the heroes of the B'rata Jud'ha and Romo. They have also the *topeng*, in which men wearing masks personify those immortalized in the history of Panji; and the *way-ang-klitik*, or *koritchil*, not unlike a puppet-shew in Europe, in which diminutive wooden figures personify the heroes of Majapahit.

" These dramatic exhibitions are accompanied by performances on the *gamelan*, or musical instruments of the Javanese, of which there are several distinct sets. The Javanese music is peculiarly harmonious, but the gamut is imperfect.

" The superior and extraordinary fertility of the soil may serve to account for the extensive population of Java, compared with that of the other islands; and when, to the peaceable and domestic habits of an agricultural life, are added the facilities for invasion along an extensive line of coast, accessible in every direction, it will not have been surprising that she should have fallen an easy prey to the first invader. She appears to have lost, by these invasions, much of that martial spirit and adventurous enterprise which distinguishes the population of the other isles; but, at the same time, to have retained, not only the primitive simplicity of her own peculiar usages, but all the virtues and advantages of the more enlightened institutions which have been introduced at different periods from a foreign source. At all events, when we consider that her population cannot be less than four millions, and when we witness the character and literature of the people as it is even now exhibited, we must believe that Java had once attained a far higher degree of civilization than any other nation in the southern hemisphere. Remains of the Hindu religion is still existent on the Teng'gar Mountains on the island.

" To the eastward of Surabaia, and on the range of hills connected with

Gunung Dasar, and lying partly in the district of Pasuraun and partly in that of Probolingo, known by the name of the Teng'gar Mountains, we find the remnant of a people still following the Hindu worship, who merit attention, not only on account of their being the depositaries of the last trace of that worship discovered at this day on Java, but as exhibiting a peculiar singularity and simplicity of character.

" These people occupy about forty villages, scattered along this range of hills in the neighbourhood of the Sandy Sea, and are partly under Pasuraun and partly under Probolingo. The site of the villages, as well as the construction of the houses, is peculiar, and differs entirely from what is elsewhere observed in Java. The houses are not shaded by trees, but built on spacious open terraces, rising one above the other, each house occupying a terrace, and being in length from thirty to seventy, and even eighty feet.

" The head of the village takes the title of *Petingi,* and he is generally assisted by a *kabayan;* both elected by the people from their village. There are four priests, who are here termed *dukuns,* having charge of the sacred records.

" These *dukuns,* who are in general intelligent men, have no tradition of the time when they were first established on these hills; from what country they came, or who intrusted them with the sacred books, to the faith contained in which they still adhere. These latter, they state, were handed down to them by their fathers, their office being hereditary; and the sole duty required of them being to perform the *puja* according thereto, and again to hand them down in safety to their children. They consist of three compositions written on the *loutar*-leaf, describing the origin of the world, the attributes of the deity, and the forms of worship to be observed on different occasions.

" On the death of an inhabitant of Teng'gar, the corpse is lowered into the grave, the head being placed to the south (contrary to the direction observed by the Mahometans), and bamboos and planks are placed over, so as to prevent the earth from touching it. When the grave is closed, two posts are planted over the body, one perpendicular from the breast, the other from the lower part of the belly. Between these two a hollowed bamboo is inserted in the ground, into which, during seven successive days, they daily pour a vessel of pure water, placing beside the bamboo two dishes, also daily replenished with eatables. At the expiration of the seventh day, the feast of the dead is announced, and the relations and friends of the deceased assemble to be present at the ceremony, and partake of the entertainment, which is conducted as follows:

"An image of leaves, ornamented with variegated flowers, made to represent the human form, and of about a cubit high, is prepared and placed in a conspicuous place, and supported round the body by the clothes of the deceased. The *dukun* then places in front of the garland an incense-pot, with burning ashes, and a vessel containing water, and repeats the two *puja* to fire and water. Nothing more occurs until the expiration of a thousand days; when, if the memory of the deceased is beloved and cherished, the ceremony and feast are repeated; otherwise no further notice is taken.

"On questioning them regarding the tenets of their religion, they replied that they believed in a *dewa*, who was all powerful; that the term by which the *dewa* was designated, was *Bumi Truko Sang-y-ang Dewato Bator;* and that the particulars of their worship were contained in the book called *Panglawa,* which they presented to me. On being questioned regarding the *adat* against adultery, theft, and other crimes, their reply was unanimous and ready; that crimes of the kind were unknown to them, and that consequently no punishment was fixed either by law or custom; that if a man did wrong, the head of the village chid him for it, the reproach of which was always sufficient for a man of Teng'gar. They literally seem to be without crime. They are universally peaceable; interfere with none; neither quarrel among themselves. It may be superfluous to add, that they are unacquainted with the vices of gaming and opium-smoking."*

Among the interesting subjects peculiar to Java and the eastern islands, is the edible Bird's Nest, of the esculent or small swallow (the hirundo esculenta). The mucilaginous substances of which these nests are formed have been generally supposed to be drawn from the ocean: but as the birds and their nests have been found forty or fifty miles inland, and frequently on the borders of lakes, where they have been observed to feed on various sorts of insects, this opinion has given way to another, that the birds possess a peculiar secretion, which they use in the formation of their nests. Whichsoever may be the correct opinion, small particles of shell, as well as of hay or dry grass, are seen in their composition. They are much used by the Chinese (among whom they sell at very high prices—sometimes twice their weight in silver) in consequence of being supposed to possess very nutritious and stimulating qualities. The cook of Louis XIV. declared that if he had plenty of sauces he could make good soup out of the sole of an old shoe. The same may be said of the edible birds' nests; the latter having, when dissolved and cleaned, somewhat the appearance and insipidity of isinglass in the same state.

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* Sir T. S. Raffles' Discoveries.

But that which has probably obtained the highest celebrity among the natural productions of Java is the Oopas, Upas, or poison (now known as the antshar) tree. The story of its noxious qualities has been worked up into a romantic tale of terror, which for a long time was almost universally believed. To a great extent around this soul-appalling tree, as in the spell-bound circle of the enchanted dragon, the air was impregnated by its pestilence, to inhale which was death; and none but devoted criminals, whose lives depended on their success in obtaining the poison for the arrows of the sovereign, dared venture within its destructive range. These covered their mouths and nostrils, and, on entering within the fatal bounds, sped on the wings of life or death to effect the desperate undertaking. Like the plague-afflicted leper the Upas had no companion. Around it both animal and vegetable life became extinct, and like the "last man" of the novelist, it stood in solitary and awful supremacy amid surrounding scenes of death and desolation.

Such for a long time was the general belief in Europe, till knowledge and science burst the bonds of ignorance, and unshackled the mind from such gross and impudent impositions. No sooner had the British arms proved successful in Java, than the conquerors turned their attention towards the natural, the scientific and the literary productions of the island and its inhabitants. Among those distinguished persons were Sir T. S. Raffles and Dr. Horsfield, an American gentleman at Batavia, to the latter of whom we owe the following and best account of this once dreaded and terrific tree :—

" The literary and scientific world has in few instances been more grossly and impudently imposed upon than by the account of the *Pohon Oopas*, published in Holland about the year 1780. The history and origin of this celebrated forgery still remains a mystery.

" It is in no small degree surprising that so palpable a falsehood should have been asserted with so much boldness, and have remained so long without refutation.

" But though the account just mentioned, in so far as relates to the situation of the poison-tree, to its effects on the surrounding country, and to the application said to have been made of the *Oopas* on criminals in different parts of the islands, as well as the description of poisonous substance itself, and its mode of collection, has been demonstrated to be an extensive forgery; the existence of a tree on Java, from whose sap a poison is prepared, equal in fatality, when thrown into circulation, to the strongest animal poisons hitherto known, is a fact, which it is at present my object to establish and to illustrate.

" The tree which produces this poison is called *Antshar*, and grows in the eastern extremity of the island.

" The *Antshar* is one of the largest trees in the forests of Java. The stem is cylindrical, perpendicular, and rises completely naked to the height of sixty, seventy, or eighty feet. Near the surface of the ground it spreads obliquely, dividing into numerous broad appendages or wings, much like the Canarian commune, and several others of our large forest trees. It is covered with a whitish bark; slightly bursting in longitudinal furrows: near the ground this bark is, in old trees, more than half an inch thick, and upon being wounded yields plentifully of the milky juice from which the celebrated poison is prepared. A puncture or incision being made in the tree, juice or sap appears oozing out of a yellowish colour (somewhat frothy); from old trees, paler; and nearly white from young ones; when exposed to the air, its surface becomes brown. The consistence very much resembles milk, only it is thicker and viscid. This sap is contained in the true bark (or cortex), which, when punctured, yields a considerable quantity, so that in a short time a cup full may be collected from a large tree. The poorer classes employ the inner bark of younger trees, which is more easily prepared, for the purpose of making a coarse stuff which they wear when working in the fields. But it requires much bruising, washing, and a long immersion in waters, before it can be used, and even when it appears completely purified, persons wearing this dress, on being exposed to the rain, are affected with an intolerable itching, which renders their flimsy covering almost insupportable.

" It will appear from the account of the manner in which the poison is prepared, that the deleterious quality exists in the gum, a small portion of which still adhering to the bark, produces, when it becomes wet, this irritating effect.

" The *Antshar* delights in a fertile and not very elevated soil, and is only found in the largest forests. In clearing the new grounds in the environs of Banjoowangee for cultivation, it is with much difficulty the inhabitants can be made to approach the tree, as they dread the cutaneous eruption which it is known to produce when newly cut down. But except when the tree is largely wounded, or when it is felled, by which a large portion of the juice is disengaged, the effluvia of which, mixing with the atmosphere, affects the persons exposed to it, with the symptoms just mentioned, the tree may be approached and ascended like the other common trees in the forests."

SUMATRA.

This extensive island was, according to various traditions, first peopled from Java, and as it seems to have been clearly ascertained that the Hindu religion was introduced into that country by its first settlers, or by some of its earliest visitors, there can be no question of its having been conveyed from thence into Sumatra. To what extent it may have flourished in this last mentioned island does not appear to have been so well ascertained. The magnificent and almost unrivalled monuments of its existence in Java are not to be found in Sumatra. Mr. Anderson, in his account of his mission to the coast of that island, has, however, stated, that he discovered at Jambi the remains of an ancient Hindu temple of considerable dimensions, and near the spot various mutilated figures, which would appear to clearly indicate the former existence of the worship of the Vedantic mythology. Among these figures were a bull, about half the natural size, kneeling, the body and neck adorned with wreaths of bell-shaped flowers, with a bell suspended at the chest; four figures, each representing an elephant's head:* and the statue of a man* in relief, in a sitting posture, with a high ornament head-dress. The natives called them the chessmen of the gods or genii.

This extensive island is now inhabited by numerous tribes. The sea coast is principally occupied by the Malays, who are Mahomedans; and the interior of the country by various mountain tribes, who state their origin to have been from Java by a prince and princess (brother and sister), who first settled in Sumatra from that island. Some of these are partially Mahomedans, practise circumcision, and observe some of the Mahomedan ceremonies: but they also acknowledge other dewas or deities, whose sacred abode is the celebrated volcano mountain Gunung Dempo. These deities are benignant spirits who watch over the destinies of mortals. There are also evil spirits called *Jins,* who are supposed to be the authors of all evils. The utmost veneration is paid by the tribes in question to the manes of deceased ancestors, who are considered scarcely inferior to the gods; they also entertain a firm belief in the existence of spirits and aerial beings of various descriptions. Others of these sects have no idea of a Supreme Being, nor belief in the doctrines of Mahomed: they, however, call their principal *Dewa* on the Gunung Dempo *Alla Tualla.* Among these tribes are the inhabitants of Pasummah Lebar and Pasummah Ulu Manna. The manners of the higher class are described as courteous and respectful: those of the lower order as being rude and savage. They are, nevertheless, hospitable, open, generous, and brave; temperate in their diet, and seldom eating flesh: but like the Bataks (as will be presently seen), except not being cannibals, will not scruple to partake of it in a most revolting state. Their mode of writing is by scratching with a knife, or something sharp, on a piece of split bamboo. Deadly party feuds exist among them for two or three generations, which are rarely appeased, till much bloodshed has taken place.

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* Now brought to England and presented to the Royal Asiatic Society.

In other places in this extensive mountainous tract, the inhabitants are described as inhospitable, addicted to theiving, implacable in their tempers, and harbouring revenge in their bosoms for years, until an opportunity is afforded them of running-a-muck, to destroy the party who has excited their enmity. In doing this they will kill or wound all who attempt to oppose their design until they are themselves destroyed. They are much afflicted with immense goitres; but entertain a high opinion of their own personal comeliness: at all events European features and complexions appear to be held in very low estimation among them, as one of them, who was adorned with an excrescence of enormous size, said to his companions in the presence of some English gentlemen, "These are the white men we have so often heard of: here they are like *devils*." The object of these gentlemen was to ascend to the crater of Gunung Dempo, in which, after undergoing extraordinary difficulties, they unfortunately failed.

One of the objects reverenced by the tribe in question is, according to the relation of the parties just alluded to, an ancient spear, which is said to possess most miraculous powers, as it speaks, is consulted as an oracle, and is deemed to be so invincible in war that hosts fly before it. When it is brought from its usual depository the people fall down and worship it.

But among the most extraordinary of the various people inhabiting the mountain tracts of the interior of Sumatra, are the tribes of Bataks, or Battas, occupying the border of the Great Lake and the adjacent country.

"It is known by the name of the Batak's country, and may be described generally as comprising the whole of that part of Sumatra which is situated between the equator and 2½° North latitude, with the exception of a few Malay settlements at the mouths of the rivers on either coast.

"The lake of Toba, the middle of which bears about north-east from the settlement at Tappanooly, is situated near the centre of the Batak country, and the most populous districts are those upon its borders.

"In answer to various questions on the origin of the Bataks, the principal chief of Silindung informed us, that they considered themselves the first people who had settled in Sumatra; but that the traditions respecting the mother country were lost, except that it was situated far to the east, beyond the sea.

"In their personal appearance, the Bataks of Silindung struck us as bearing a considerable resemblance to the Hindus. They are generally of a middle stature, well made, and robust, and their features (particularly the nose) are rather prominent. They possess smooth skins, of a lighter colour than the people of the coast. They wear the hair long, and tied at the top of the head in the manner of the Hindus, and the women part their hair in front precisely like the women in India. Amongst the crowds by which we were constantly surrounded, we do not recollect a single instance of natural deformity. The countenances of the children are mostly agreeable, uniting in their expression mildness with great vivacity; but on attaining the age of ten or twelve years, their front teeth are filed down nearly to the gum, and the stump blackened, which exceedingly injures their appearance. Females, arrived at years of maturity, have generally lost all traces of beauty, which cannot excite surprise, when it is considered that most of the labours of the field, as well as the drudgery of the house and the manufacture of cloth, devolve upon them.

"The women have no head-dress; and, after marriage, only one cloth fastened round the loins, the parts above being perfectly exposed. Previously to marriage they have an additional garment covering the breasts: but in the vicinity of the lake this practice was said to be reversed, the married women covering the bosom, and those unmarried leaving it exposed. The daughters of the chiefs have sometimes thick brass wire twisted about their wrists, and if unmarried, a few strings of beads round their necks. The children go naked to the age of six or eight years, or even longer. The people of Silindung use neither opium nor intoxicating liquors, except toddy (palm wine); but both sexes and all ages are exceedingly addicted to smoking a stimulating herb of a slight narcotic quality, which, however, they eagerly abandon for tobacco, when that is procurable. The people of Silindung are far from being cleanly either in their persons or their houses. We believe they never wash their clothes, and but seldom bathe their persons; on asking their reason for which, they replied, that the water was too cold.

" In their choice of animals, or even reptiles, for food, they are by no means delicate: horses, buffaloes, cows, pigs, fowls, and goats, are esteemed the best; but they do not scruple to eat dogs, cats, snakes, monkeys, bats, &c., nor does it make any particular difference in their estimation whether the animal has died a natural death, or been killed in good health; whether recently dead, or bordering on putridity. When an animal is killed for food they save the blood, and use it as sauce, pouring it over the meat when cooked and chopped into pieces of about an ounce weight each.

" Nothing can be more erroneous than the opinion commonly entertained by the Malays in their neighbourhood, as well as by Europeans, with regard to the general character and dispositions of the Bataks. The well-established fact of their cannibalism has, perhaps, naturally led to the conclusion that they were a remarkably ferocious and daring people.

" So far from this, whatever may be the fact with respect to other districts, the people of Silindung, in quietness and timidity, are apparently not surpassed even by the Hindus. We mean not to say, however, that the Bataks are a kind and humane people; instances of their extreme unfeelingness and cruelty towards the afflicted, and to enemies in their power, are lamentably numerous.

" The Bataks believe in the existence of one Supreme Being, the creator of the world, whom they name Debata Hasi Asi. Since completing the work of creation, they suppose him to have remained perfectly quiescent, having wholly committed the government to his three sons, Batara Guru, Sori Pada, and Mangana Bulan, who do not, however, govern in person, but by vakeels or proxies, whom they are supposed to station over different divisions of the earth. To these vakeels they give the distinctive titles of

Debata digingang, Debata detora, and Debata dostonga, or the gods above, the gods below, and the gods of the middle, expressive of the departments over which their principals respectively preside. Batara Guru they represent as the god of justice; Sori Pada, as the god of mercy; and Mangana Bulan as the original source of evil, and the constant instigator to its commission. The last is supposed to have the principal share in the management of human affairs, and to be able at any time to thwart the good intentions of his brethren; consequently, in whatever circumstance the Bataks may be placed, they are most anxious to secure his favour, considering good in general to consist in the absence of evil; it matters little to them how they may be regarded by Batara Guru or Sori Pada, so long as they secure the good will of Mangana Bulan.* Batara Guru (as his name denotes) is the chief instructor of men; and when he is supposed by Sori Pada to be dealing too harshly with them, the latter expostulates with him on their behalf.

"Besides these they number amongst their deities the fabled serpent Naga Padhoa, which they represent with horns like a cow supporting the earth. They imagine, also, that every village has its Boru na mora, Boru Saniyang Naga, and Martua Sambaon, or guardian deities, superintending its interests and overruling its affairs; and they attempt to secure the favour of those deities by propitiatory sacrifices. Besides this particular interference in the public affairs of the community, they suppose that every individual is constantly attended and watched over by a number of genii, both good and evil, called Bogus and Saitans. These are chiefly the souls of their departed ancestors, whom they look upon as possessing extensive power over the living, either to protect or to afflict them.

"There is generally one priest in every village: he receives, we believe, no consecration to his office, but is selected from amongst those who are best acquainted with their books and superstitions; and as the ability to read is mostly confined to the families of the chiefs, it frequently happens that the offices of rájá and priest are united in the same person. He expounds all their religious books, and according to his interpretation a day is chosen as propitious to their object; and they will not engage in any undertaking, however trifling, nor make the smallest alteration in their domestic economy, without first consulting him. To other instruments of his art we may add a book called *ati siporhas,* and a cord named *rombu siporhas* by the former of which he determines the best time to attack an enemy, and by the latter measures the comparative strength of the two parties. Nor is it sufficient that he should be well versed in the interpretation of these: in an egg, a dog, or a pig, he must see much that is important; he must be acquainted with one hundred and seventy-seven different omens exhibited by the inside of fowls, with seventy exhibited in portions of calcined lime, and with seventy-three in lemons cut transversely; and he must repeat readily from memory the various forms of prayer and invocation that are most esteemed in his district.

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* The Hindus also pay greater adoration to the vindictive deities.

" The Bataks present no offerings of gratitude to their gods. In the full enjoyment of health, prosperity, and peace, having nothing to ask from them, they are wholly neglected. It is only when entering on some hazardous enterprise, or on being threatened with war; when followed by a long train of misfortunes, or when suffering from severe and protracted afflictions, that they invoke the shades of their ancestors, and offer sacrifices to the gods. But in any of the circumstances here supposed, and particularly the latter, the timid Batak applies to the Datu to learn the cause and the remedy of his sorrows. He takes with him a fowl and a little rice as a present. Having opened the fowl, the Datu is not at a loss to select, from the great variety of distinct intimations which it gives to his enlightened mind, a prescription precisely adapted to the circumstances of his timid and dejected applicant. His affliction, he is commonly told, is a visitation from one of the genii for the misconduct of some of his ancestors, and he must make a feast in honour of his father or grandfather, and intreat his intercession. This may be regarded as an act of religious worship, addressed to the deities through the intercession of their ancestors. This, however, is not the only way in which the gods may be approached. Supplications may be preferred, and offerings made, immediately, to any of them separately, or to them all collectively, without the assistance of the priest, care being taken that every thing is done according to the directions given in their religious books.

" The only religious ceremony of universal interest, and in which all the village unites, is that which they celebrate when on the eve of commencing hostilities.

" After feasting, dancing, and beating their gongs for some time, the Datu takes in his hand the rombu siporhas in the presence of all the people, when he invokes the wrath of the gods and of their ancestors upon their enemies, and desires them to make it manifest by rombu siporhas, whether at that time they may revenge the wrongs of their country; then letting drop the cords, the Datu discovers by their relative situation and peculiar appearance what may be expected as the result of an attack at present; and should his report be favourable, they immediately commence operations.

" Though the Bataks do not worship idols, in every village is found an image of wood or stone, the figure of a man, which they chiefly use in the administration of oaths. To this test are referred suits upon which positive evidence cannot be obtained; and it is thought that few are so daring as wholly to disregard its sanction.

" Of a future state of rewards and punishments these people have no conception. They imagine the spirit to become more powerful and independent after the dissolution of the body, and to be wholly exempt from suffering, and consequently look forward to death without terror, except such as may arise from the prospect of corporal pain. Whether the soul be immortal or not, they do not pretend to know, but speak of it as lost when its memory is no longer cherished on earth.

" Almost all crimes are punished with fines proportioned to the offence and to the rank of the criminal; and since the chief, who acts as judge, may always be bribed, and usually receives the fines himself, oppression must no doubt exist to a considerable extent. Persons caught in the act of house-breaking or highway robbery are publicly executed with the knife or matchlock, and then immediately eaten: no money can save them. But if the delinquents are fortunate enough to escape immediate seizure, they are only fined. A man taken in adultery is instantly devoured and may be lawfully eaten piecemeal without first depriving him of life. Men killed, or prisoners taken in a great war, are also publicly eaten; but, if only two villages be engaged this is not allowed: the dead are then left on the field to be buried by their respective parties, and the prisoners may be redeemed.

" A man cannot marry a relative of his own, however distant. For instance, two brothers agree to settle, the one in Toba, the other in Angkola. They marry there and have several children, but the descendants of these two families can at no future period intermarry. Divorces are very rare, being seldom granted except for adultery; when the woman, her head having been first shaved, is sold out of the country.

" A feast is always made on the day of a funeral, and the jaw of the animal killed on the occasion (usually a pig) is fastened to a stake at the head of the grave, together with a bag containing gambir sērīh, tobacco, &c., and a bamboo filled with water. These, when dried up by the sun, they suppose the spirit to have eaten."*

BEDAS *of* CEYLON.

" The Bedas are of no caste; but they are not considered as impure, and enjoy, as a body, a certain degree of consideration. They inhabit the woods, and live up in the trees. They feed principally on the game they kill with their arrows, and have the reputation of being good archers. Their bows are remarkably difficult to draw; their arrows have a piece of iron at the end six or eight inches long, and about one and a half broad. With these they can kill an elephant by striking him between his eyes, a thing very possible from the construction of the bone about that part. When a Beda wants an iron lance, or a tool, which is the only thing he may stand in need of that he cannot procure for himself, he places in the night before the door of a smith, some honey or game, together with a model of the instrument he requires in wood or earth. In a day or two after, he returns, and finds the instrument he has demanded. This good faith and reciprocal

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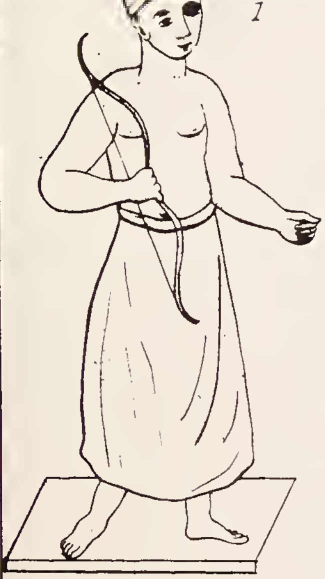
* Transactions of the Royal Asiatic Society.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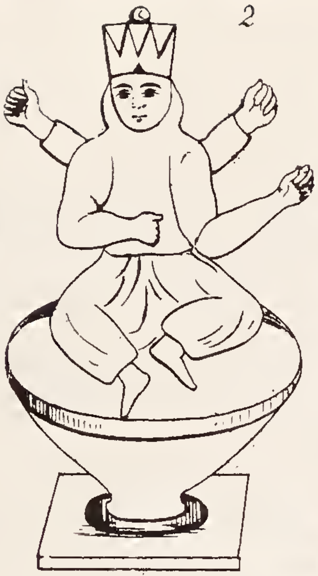
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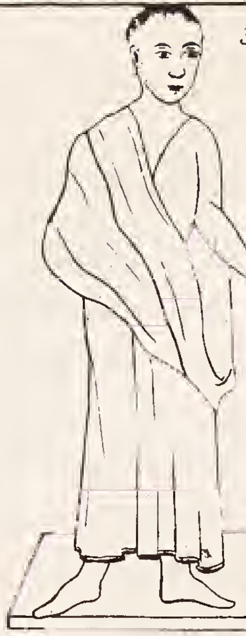
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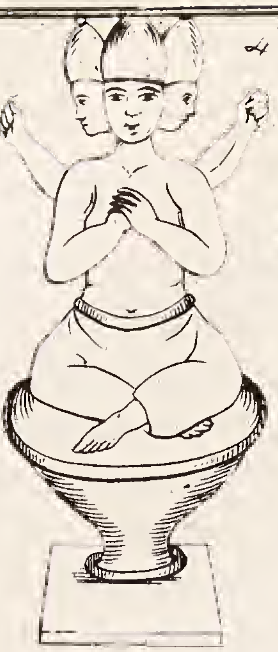
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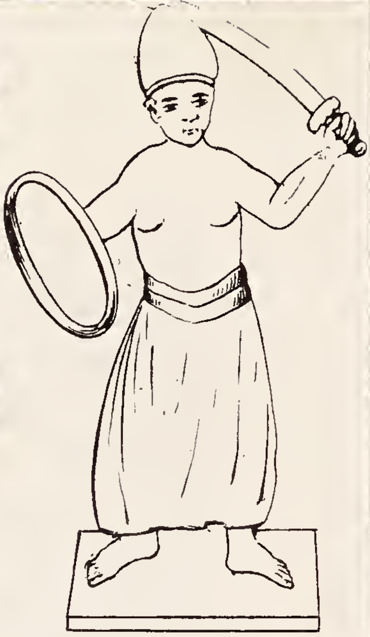

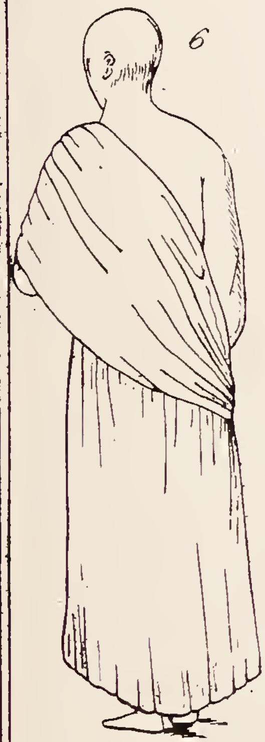
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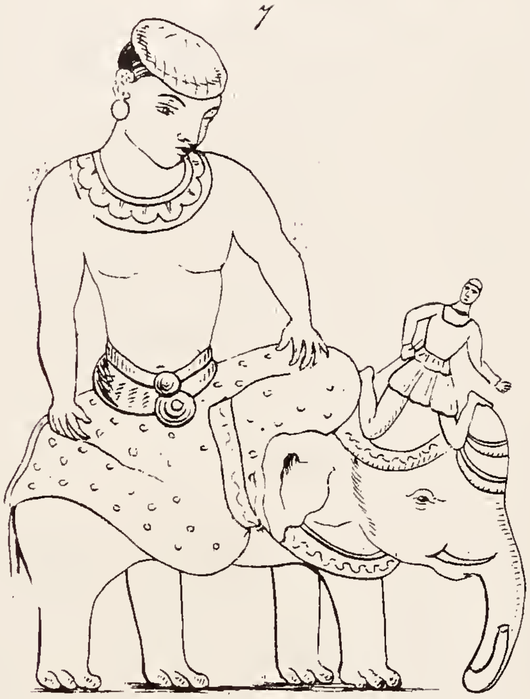
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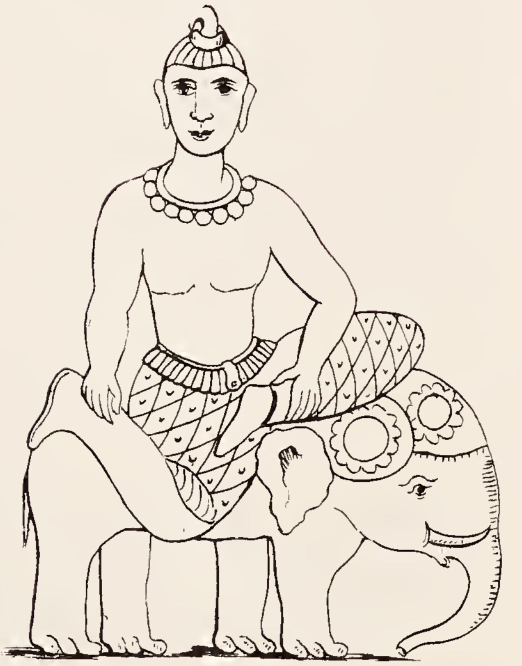

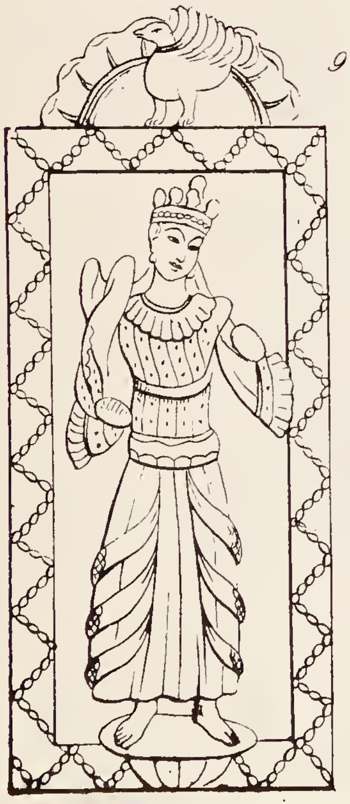
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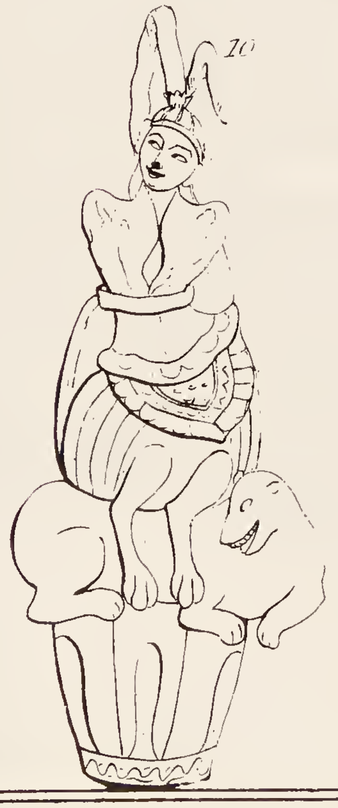
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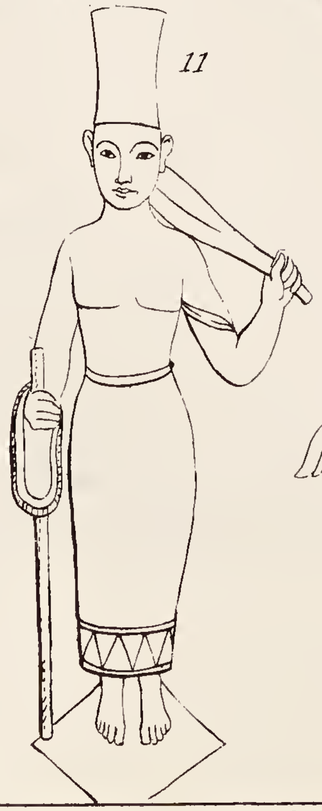
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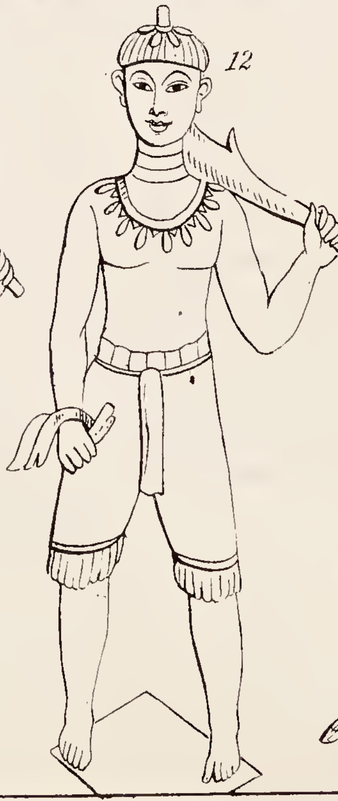
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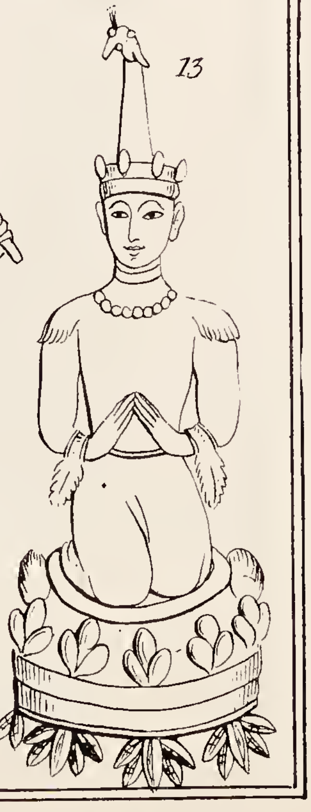
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W. Clark lith 41 Dean St Soho

Fig 1 to 5. Deities of Tonquin China 6 A Rahan or Buddhist Priest 7 to 13. unexplained Burman figures in Carvings and Casts from Temples

Published by Parbury Allen & Co London 1832

confidence prove, at least, that some honesty exists in a country where swindling and robbery are carried to a great excess. They would consider themselves extremely criminal if they cheated a Beda, who from his way of living, can never impose upon them. Once a year the Bedas send two deputies with honey, and other little presents to the king. When they arrive at the gate of the palace, they send word to his majesty that his cousins wish to see him. They are immediately introduced. They then kneel, get up, and inquire of the king, rather familiarly, about his health. The king receives them well, takes their presents, gives them others, and orders that certain marks of respect be shewn them on their retiring from the palace. These Bedas are black, like all the Singalese."*

COCHIN *and* TONQUIN CHINESE.

In explanation of figs. 1 to 5, in plate 39, it will be necessary to say a few words respecting the worship of these people. Some part of the Cochin Chinese pay their devotions to deceased ancestors; others are worshippers of Buddha; but they have also small temples dedicated to tutelary deities, in which they burn and let fly pieces of coloured and gilt paper. A similar practise prevails, as I have elsewhere observed, among the Japanese.

The Tonquin Chinese, according to Tavernier, worship, some of them Chacabout (or Buddha), others the celestial bodies, and others deities, evidently derived from the Hindu pantheon; among which are three named Raumu, Brama, and Satyabana. In fig. 1, plate 39, we may recognise Rama; fig. 3, Siva with the trident; and fig. 4, Brahma: the other two are not so clear: perhaps fig. 2 may be Vishnu, and fig. 5 Durga.

Fig. 7 to 13, in the same plate, are from Burmese carvings and casts in my possession. Fig, 10 I imagine to be the *Kinaro*, a form half-human, half-bird, mentioned in number 59, page 211, and indistinctly shewn in one of the divisions of the foot of Buddha, fig. 4, plate 30.

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* Asiatic Researches.

SHAMAN RELIGION.

This is the ancient religion (if religion it can be termed) of the Tartar and some of the other Asiatic tribes: it may be more properly denominated a belief in sorcery, and a propitiation of evil demons by sacrifices, frantic motions and gestures, and intolerable noises, rather than a worship of any kind. They have neither altars nor idols; and the more noise a Sseman, or priest, makes, the more intimately connected he is thought to be with the devil.

" The priests are men or women, married or single, and acquire their dignity easily enough. Whenever any individual wishes to be a Sseman, he pretends that the soul of a deceased priest has appeared to him in a dream, appointing him his successor. But previously to entering upon their business, they represent themselves for some time mad, assuming an alarmed and timid appearance. If the Ssemans are in function they wear a long robe of elk-skin, hung with small and large brass and iron bells, the weight of which is sometimes very considerable. Moreover, they carry staves, which are carved at the tops into the shape of horses' heads also hung with bells. With the assistance of these staves they leap to an extraordinary height. The respect they enjoy among their countrymen depends on the skill they possess in deceiving them.

" The followers of the Shaman religion have neither altars nor idols, but perform their sacrifices in a hut raised on an open space in a forest, or on a hill. There are no fixed periods for the performance of their ceremonies: births, marriages, and sickness are generally the occasions which call for them. The Sseman, or sometimes the donor, fixes upon the species, colour, and sex of the animal which is to be sacrificed. A horse, ox, sheep, or goat, is killed, its flesh eaten, and the skin and bones are suspended on a pole. Uncommon appearances in the atmosphere, or public calamities, call forth the most solemn sacrifices. Several persons having united for the purpose, they take a one year's colt, three sheep, and a male goat to the place fixed upon. The Sseman enters into the hut, and begins the ceremony by reading and chanting certain words, in the latter part of which he is joined by the audience. This being done, he sprinkles on all sides of the hut, and over the fire, spirits and milk, then coming forward, he commands the animals to be slaughtered, which is done by their hearts being torn out. The skin is stripped off in the shape of a bag, the head and feet remaining on it, and left suspended on poles. Whilst the flesh, with the exception of a few pieces which are thrown into the fire, is consumed by the audience. During all this time the Sseman continues repeating and chanting various words, and sprinkling about spirits and milk, in which he is occasionally supported by the congregation, which is generally more or less numerous according to the number of victims, of which they all partake."*

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* Asiatic Journal, vol. xviii.

PART THIRD.

AN APPENDIX

OF

THE DEITIES AND MINOR DEITIES,

AND

THE TERMS USED IN THE WORSHIP AND CEREMONIES, &c. OF THE HINDUS.

A.

Acasanavi, a manifestation of a deity in which he is heard but not seen.

Acshava, the mystic syllable O'm. (See *O'm,* p. 136.)

Acuti, a daughter of Swayambhuva.

Aditi, one of the wives of Kasyapa, and the mother of the gods and suras.

Adityas, the gods, the offspring of Aditi.

Agastya, a pious and learned sage, translated to the heavens for his virtue, who reduced the monster Sanchanaga and carried him about in an earthen pot. He is said to have swallowed the sea and its contents.

Agni, p. 115.

Agnidra, a name of Agni.

Agni Loka, the heaven of Agni.

Agnipuri, a manifestation of a deity, in which a sound issues from fire or a meteor.

Ahilya, the wife of the rishi Gotama, seduced by Indra. (See *Indra.*)

Aindra (Indra.)

Aindri (Indrani.)

Airavat, the elephant of Indra, produced at the churning of the ocean.

Alaca, the residence or heaven of Kuvera.

Alloo, a raw hide used by the Rajpoots, with which they cover themselves to assert their claim to a disputed property, p. 284.

Amara Dasu, a leader of the Shikhs, p. 229.

Ambha Matha, a Jaina Devi worshipped in Marwar and its neighbourhood. "The temples erected to her (the ruins of which possess great beauty,) are to be seen in the wildest parts of the high mountains with which Marwar abounds."

Ambea, the mother of the Curas (see *Pandus,* p. 248.)

Ambika, a name of Parvati.

Amida, a Japanese deity, p. 339, Pl. 37.

Amravati, the celestial city of Indra.

Amrita, the beverage of immortality drank by the gods, produced at the churning of the ocean.

Amrita Sir, or *Umrit Suru,* the principal place of worship of the Shikhs, founded by Ramdasu. (See *Shikhs,* p. 227.)

Ananda, the god of desire.

Ananta (see *Sesha.*)

Anghudu, one of the ten leaders of the Shikhs, p. 229.

Anna Purna Devi, a form of Parvati, p. 97.

Anugamana, the performance of Suttee by a woman alone, whose husband has died in a distant country: a sandal, or any article of his clothes may then represent him.

Aparagiti, a name of Parvati or Durga.

Apsaras, celestial dancers celebrated for their beauty. Among them Rembha, the popular Venus of the Hindus, and some others are described to be of inconceivable loveliness.

Ardha-nari, p. 101.

Argha, the cup or circle from which the Linga rises; its outer edge or rim is the yoni. It is also a boat-shaped vessel (called argha patra), used in religious ceremonies to contain the argha, or offering made of tila or sesamum indicum, cusa-grass, perfumes, flowers, durva-grass and water. See fig. 5, plate 32.

Arghanat'ha, a name of Siva, in allusion to the Argha's connexion with the Linga.

Arjun, one of the five Pandu brethren (see *Pandus,* p. 248.)

Arjunu, one of the ten leaders of the Shikhs, p. 229.

Arun, the son of Kasyapa and Vinata, the brother of Garuda, and the charioteer and harbinger of Surya. He is thus described as the dawn; and as a handsome youth without thighs or legs (see *Surya*), p. 127, Pl. 24.

A'sa'purna, the Rajpoot goddess Hope.

Asoca, a shrub sacred to Maha Deva; on particular ceremonies the buds of it are steeped in water, which is then drank. The flowers are very beautiful.

Asuras (Asurs or Asoors), demons and giants, who, like the Titans, made war against the gods. Sons of Diti.

Aswamedha, a sacrifice of a horse. The sanguinary part of this ceremony would, according to Mr. Colebrooke, appear, like that of the parushamedha, or human sacrifice, to be merely nominal, the horse, after certain ceremonies, being let loose. Mr. Ward, however, states that he is liberated only for a twelvemonth, when he is again taken, and being magnificently caparisoned, is, after various preliminary proceedings, slain by the hota or priest. He who offers a hundred sacrifices of a horse is entitled to the throne of Indra.

Aswini, a name of Parvati, who took the form of a mare, and was approached by Surya in the form of a horse. On their nostrils touching she was impregnated with sunbeams, and became the mother of the Aswini-Kumara, or twins of the Hindu zodiac.

Aswini-Kumara (see the foregoing article.)

Atharva or *Atharvana Veda,* one of the four Vedas. (See p. 137.)

Atri, one of the seven Rishis, also called one of the seven Brahmadicas. (See *Brahmadicas* and *Rishis.*)

Avatara or *Avatar,* a descent upon earth of a deity in a human or some other shape. (See the ten *avatars* of Vishnu, p. 14 to 45, and those of others of the gods under their several heads.)

Austerities and Punishments, p. 112, 165.

B.

Badra Bae, a deity worshipped by the Bheels to obtain rain. (See Bheels, p. 270.)

Badra Kali. (See Kali.)

Bajranga, a name of Bhairava.

Bala Rama, p. 48.

Baldiva, the Hindu Hercules. (See Pandus, p. 248.)

Bali or Maha Bali, an irreligious monarch, destroyed by Vishnu in the fifth avatar, p. 18.

Balinese, p. 348.

Ballaji, an avatar of Vishnu, in honour of whom the splendid temple at Jejury was erected. For further particulars of this building and of its deity, see Temples, p. 158.

Banga or Banca Deva, worshipped by the Goands, p. 296.

Bataks, p. 362.

Bauts, Hindu bards produced, to amuse Parvati, from the drops of sweat on Siva's brow; but they sang the praises of Siva only, which so offended Parvati that she turned them out of heaven, and condemned them to lead a wandering life upon earth, to sing there the martial deeds of heroes and the praises of the gods. Among the Bheels and some of the hill tribes, priests and bards.

Bazeegurs, p. 312.

Bedas, p. 368.

Behyu Baji, a deity worshipped by the Bheels to obtain rain.

Bhagisree, a name of Bhavani in western India.

Bhagiswar, a name of Mahadeo or Siva.

Bhagwan, Parswanat'ha.

Bhairava, p. 73.

Bhallae, an instrument of the spade kind used in sacrifice.

Bhanu, one of the Ahityas, a name of the sun.

Bharadwaji, one of the Rishees.

Bhavani or Bowanee, the consort of Siva, a name of Parvati, p. 96.

Bheels, (The) p. 261.

Bhillet, a hill god, worshipped by the Bheels, p. 270.

Bhyru, p. 73.

Bhyrus, colossal figures seen at the entrances of temples.

Bikh Poison. One of the things produced at the churning of the ocean, which Siva is said to have drank. The Saivas allege that he did so to save the gods, and that, in consequence, his throat was turned blue; hence his name of Nilakantha (or blue-throated); but the Vishnaivas assert that it was from jealousy in consequence of Vishnu possessing Lakshmi.

Bilva, a flower sacred to Siva. Chaplets of them are worn by him, and are also used in sacrifices.

Binlang. Stones found in the Narmada, which are worshipped as emblems of Siva.

Birth, second (or twice born). These are terms frequently met with in works on the Hindu religion, and indicate that the party to whom it is applied has received the Zennaar or sacrificial cord. (See Poita or Zennaar, p. 154.)

Bohras, a religious sect found in the Rajpoot states, who represent themselves to be the descendants of the followers of the Seikh al Jabal, or the celebrated old man of the mountains. They acknowledge an Archamandrite or religious chief: they principally follow mercantile pursuits.

Bragwan, a name of Vishnu.

Brahma, p. 5.

Brahmans (The), p. 140.

Brahmadicas, p. 8.

Brahmini, a name of Suraswati.

Brehm or Brahm, the Creator, p. 1.

Brigu, p. 7.

Brishput-Brihuspati. (See *Vrihuspati*), p. 133.

Brahmacharees or Bruhmacharees, an order of religious medicants.

Brahminicide. The sin of killing a Brahman. The Datyas were Brahmans, and were slain by the gods: but were resuscitated by Sukra, their guru, and attacked the gods in Swerga, from which the latter fled in various disguises; Indra as a peacock, Yamunu as a crow, Kuvera a lizard, Agni a pigeon, Nairat a parrot, Varuna a partridge, Vayu a dove, &c. Indra thus lost his heaven: but he afterwards slew the Datya Vitra, and committed the crime of Brahminicide, on which account he withdrew from heaven and performed penance.

Budh, p. 133.

Buddha, p. 184 to 219.

Bugis and Macassars, p. 343.

Bulbudder, a name of Bala Rama.

Bull. (See *Nandi*). The golden ditto of Japan, p. 340, pl. 38.

Byragees. Hindu devotees. Some of these people find employment in conveying, for purposes of worship, the holy water of the Ganges to many of the most distant parts of Hindustan, in pitchers slung on bamboos. For an account of a family of Byragees at Ramisseram, see p. 191.

C

Calpi, an astronomical term of 4,320,000,000 years.

Calya, or *Calinaga,* a serpent slain by Krishna.

Camdenu. (See *Kamdenu.*)

Camdeo, or *Kamadeva,* p. 46.

Canon, a Japanese deity, p. 341, pl. 38.

Cartica, one of the lunar months of the Hindus.

Cashi, or *Kashi,* a name of the holy city of Benares, or Venares. (See *Kashi.*)

Catri, a sort of axe used in sacrifice.

Chakra, a discus resembling a wheel, or quoit, a sort of missile weapon, imagined to have been whirled round the middle finger, and used as an instrument of war. The Chakra is mythologically described as a circular mass of fire, darting flame in all directions, which, thrown by the gods, slays the wicked, and then returns to the hand from which it issued.

Chamara, or *Chawrie,* a kind of whisk, made sometimes of peacock's feathers, sometimes of the shavings of sandal-wood, and commonly of a description of grass; used for the purpose of driving away flies, musquitoes, and other insects. They are usually seen in the hands of the attendants of the gods,

Chamconda Mata, the goddess of harvest, worshipped by the Bheels. The first of every grain is sacred to her.

Chandica, one of the Sactis, sprung from the body of Devi. (See *Sactis,* p. 121.)

Chandra, or *Soma,* p. 131.

Chandra Hasa, a kind of axe used in sacrifice.

Chank, the buccinum or wreathed shell, one of the emblems of Vishnu. It is much prized throughout India. When the convolutions are many, it is highly estimated. In fig. 2, pl. 5, an animal resembling a fox is issuing from one; and in fig. 7, pl. 38, illustrative of one of the Japanese idols, the form of a youth appears rising from a shell; this is probably the shell-king of the Siamese.

Charga, an axe used in sacrifice.

Charons, Rajpoot priests, p. 277.

Chawrie. (See *Chamara.*)

Chaya (shade), the consort of Surya. (See *Pradha* and *Surya,* p. 129.)

Chila, or *Chela,* a pupil or disciple of a saint or guru.

Chinnu Mustuka, p. 94.

Choitunya, p. 240.

Chundee, a vindictive form of Durga or Parvati. (See *Parvati.*)

Cinnaras, forms half human, half equine, having the latter sometimes the upper, and sometimes the lower part of the figure.

Cochin Chinese, p. 369.

Coolies, p. 262.

Cow (The). (See *Kamdenu.*)

Creation (The), p. 4.

Crerasaga, the sea of milk; the ocean churned by the gods and Asuras.

Critu, one of the seven Brahmadicas.

Cundoo, p. 290.

Curus. (See *Pandus,* p. 248.)

Cusa, grass used in Pujah, or worship.

Cuvera. (See *Kuvera,* p. 111.)

D

Dae-Boots-den, p. 335.

Daghopes, mounds of earth found in most parts of India, under which bones and relics are discovered, supposed to have been thrown up over deceased persons.

Dahl, a small shield.

Daiboth (quere *Dae-boots-den*), a Japanese deity, p. 338, fig. 1, pl. 37.

Daityas, Asuras, demons or giants, sons of Diti, who made war on the gods, by whom they were finally overcome.

Daksha, p. 6.

Damara, or *Damru,* a small hand-drum, or rattle, usually seen in the hands of Siva or his *avatars.* This definition of the emblem is doubtful, as it has more the appearance of an hour-glass. One will be seen in one of the hands of fig. 3, pl. 14; fig. 6, pl. 15; and fig. 1, pl. 20.

Danava, evil spirits.

Danusha, or *Danook,* the unerring bow produced at the churning of the ocean.

Daruka, a female Asura, who was, according to Colonel Vans Kennedy, the leader of a host of Amazonian Asuras, with whom the gods were afraid to engage in battle, from an apprehension of incurring the sin of feminicide. They in consequence applied to Siva, on whose solicitation Parvati produced from herself the form of Kali, bearing in her hands a trident and a skull. On beholding her, the affrighted gods ran away: Kali alone attacked Daruka and her hosts, and destroyed them.

Dasharata, king of Ayodhya, the father of Rama Chandra.

Day (A), of the gods or celestial beings is three hundred and sixty of the days of mortals; and a day of the Petris or Patriarch's, inhabiting the moon, is a month of earthly beings.

Daya (The), of Borneo, p. 346.

Deeruj, a tyrant destroyed by Parasu Rama, in the sixth *avatar,* p. 20.

Dev-Deo, or *Deu,* synonymous with Deva.

Deva, a title of a god, as Devi is of a goddess. Maha Deva, a name given to Siva by the Saivas, is the great or supreme god, as Maha Devi, a name of Bhavani or Parvati, is the supreme goddess.

Deva Dasi, women, or dancing girls, in attendance at the temples of the Hindu deities, who call themselves the servants or slaves of the gods. Next to the sacrificers, the most important persons about the temples, says the Abbé Dubois, are the dancing girls, who are known to the public by a much coarser name. " Their profession, indeed, requires of them to be open to the embraces of all castes; and, although originally they appear to have been intended for the gratification of the Brahmans only, they are now obliged to extend their favours to all who solicit them. Such are the loose females who are consecrated in a special manner to the worship of the gods of India. Every temple, according to its size, entertains a band of them, to the number of eight, twelve, or more. The service they perform consists of dancing and singing. The first they execute with grace, though with lascivious attitudes and motions. Their chaunting is generally confined to the obscene songs which relate to some circumstance or other of the licentious lives of their gods. They perform their religious duties at the temple to which they belong twice a day—morning and evening. They are also obliged to assist at all the public ceremonies, which they enliven with their dance and merry song. As soon as their public business is over, they open their cells of infamy, and convert the temple of worship into a den of licentiousness.

" They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husband, to devote the child then in the womb, if it should turn out a girl, to the service of the Pagoda. And in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family. These women are the only females in India who may learn to read, to sing, and to dance. Such accomplishments belong to them exclusively, and are, for that reason, held by the rest of the sex in such abhorrence, that every virtuous woman would consider the mention of them as an affront. These performers are supported out of the revenues of the temple, of which they receive a considerable share. But their dissolute profession is still more productive. There are temples in some solitary places, where the divinity requires to be honoured with the most unbounded licentiousness. He promises children to the barren women who will lay aside the most inviolable rules of decency and shame, and in honour of him submit to indiscriminate embraces. An annual festival is held, in the month of January, at those infamous sinks of debauchery; where I need not say, great numbers of the libertines of both sexes assemble from all quarters. Besides barren wives, who come in quest of issue, by exposing their persons, some of them have bound themselves by a vow to grant their favours to numbers; many other dissolute women also attend to do honour to the infamous deity, by prostituting themselves, openly and without shame, before the gates of his temple."—*Dubois' India.*

Devarshis, holy sages or saints.

Devatas or *Dewtah,* plural of Deva.

Devi-Kanail, a deity worshipped by the Bheels to obtain the ripening of their corn.

Devukee or *Devaki,* the mother of Krishna and the sister of Kansa or Cansa, king of Mathura. (See *Krishna,* p. 35.)

Dewal, a temple.

Dewali or *Kali Puja,* a festival in honour of Kali.

Dhamians (The), p. 310.

Dhanovantara, a physician; one of the gems produced at the churning of the ocean.

Dharma Thakoor, a name of Siva.

Dhermaraja, a name of Yama in his beneficent form. He is the king of justice, whose countenance the virtuous only see: the wicked see him as the Pluto or king of the infernal regions. (See *Yama,* p. 112.)

Dherna, p. 145.

Dhertrashta, a half-brother of the Pandus. (See *Pandus,* p. 248.)

Dhuna. The worship of a deity in which oblations are offered.

Diti, one of the wives of Kasyapa and the mother of the Daityas, or Asuras (demons and giants) as Aditi, another wife of Kasyapa, is of the gods and the Suras, by whom, after numerous sanguinary conflicts, the power of the Asuras or demons was destroyed. Indra was one of the sons of Aditi, whose kingdom, as will be seen in many parts of this work, the Asuras frequently possessed themselves of, and sent him wandering about the earth like a beggar; but who at length was greatly instrumental in expelling the whole race of the children of Diti. Diti, it appears, had obtained a promise from Kasyapa, by the performances of austerities for a thousand years, that she should have a son who should destroy Indra. The god, aware of the threatened design, watched her motions, and when the time had nearly expired, caught her at a moment when her indiscretion gave him power over her, to destroy the fœtus which was intended to prove his own destruction. He divided it into forty-nine parts, which, being scattered, became the same number of Maruts, or regents of the wind.

The impurity which gave the power alluded to, was a monstrous one; being no other than sleeping " with her head in the place of her feet," so that her head touched her feet; meaning thereby, it may be presumed, that she curled herself up like a serpent.

Divakara, one of the Adityas: a name of the sun. (See *Adityas.*)

Divodasa, a virtuous king of the Asuras, overcome according to some accounts by Vishnu in the ninth *avatar,* and according to others by the machinations of Siva. Under him the sect of the Buddhas was dispersed by the Brahmans. During his extraordinary reign of eight thousand years vice was wholly expelled from his dominions of Kashi, and so much virtue and happiness prevailed therein, that even Ganesha and some of the gods took up their abode in it, (p. 186.)

Doorvasu, a Brahman who lengthened the day that he might finish his religious ceremonies.

Drupdevi or *Drawputty,* the wife of the five Pandus, p. 249.)

Durga, p. 83

Duryodhana. (See *Pandus,* p. 248.)

Dusarah, Desahara, or *Dugotsava,* the Durga Puja or festival in honour of Durga; in the tenth of Aswini (September or October.) (See *Durga,* p. 84.)

Dyupeti, a name of Indra, signifying the Lord of Heaven.

G.

Gabhasti, one of the Adityas, a name of the sun.

Gadha, or Parasha, the mace or club of Vishnu.

Gahyaca, satyrs; forms half human, half bestial.

Gana, a band of inferior deities attendant upon a superior.

Ganaputty or *Gunness,* names of Ganesha.

Gandhavas, or *Gundharvas,* celestial choristers of beautiful forms and complexion, usually seen in Hindu sculptures attendant on the deities.

Ganesha, p 103.

Ganesha Junanee, p. 98.

Gant'ha, a bell used in holy ceremonies, which is rung at certain times to keep away evil spirits. These bells, as well as the Lustral spoons, are usually surmounted by the figure of the deity in whose worship they are used. See fig 6, plate 33.

Garrows (The), p. 318.

Garuda or *Gurura,* p. 55.

Gautama or *Gotama,* one of the seven Rishis.

Gawrie, (white or fair) a name of Parvati.

Gayatri (The), a venerated text of the Veda, called by Sir W. Jones the mother of those sacred writings. See O'M. p. 136.

Ghata, an earthern jar used in certain religious ceremonies.

Ghona, a deity worshipped by the Bheels against the small-pox.

Ghora Raja, worshipped by the Bheels against attacks and plundering.

Girisha, a name of Siva.

Goands (The), p. 296.

Godaveri, one of the sacred rivers of the Hindus, which falls into the Bay of Bengal.

Gopa-nath, a form of Krishna, the worship of which was established by a follower of Choitunya. (See *Choitunya,* p. 240.)

Goparum. Beautifully sculptured gateways attached to the large temples of the Hindus, into which the people are not permitted to enter. On days of festivals the figures of the deities are brought out of the temples through the Goparum, and placed in small open temples called Muntopas, to receive the adoration of the multitude.

Gopula, a form of Krishna in his childhood. (See fig. 3 and 4, plate 12.)

Gosaees. (See *Choitunya,* p. 240.)

Govindhu Singhu, the last of the ten leaders of the Shikhs. (See *Shikhs,* p. 229.)

Grahas (The), planets of the Hindus; they are sometimes worshipped together, and at others separately. They consist of Surya or Ruvee, the sun; Soma or Chandra, the moon; Mungula, Budh, Vrihuspati, Sukra, Shuni or Sani, Rahu, and Ketu. (See *Suryd, Chandra, Mungula, Budh, Vrihuspati, Sukra, Sani, Rahu,* and *Ketu,*) p. 127 to 135.

Grunt'hee, a Shikh priest.

Grunt'hus, the sacred books of the Shikh sect.

Gunga, p. 118.

Gunga Putra, Kartikeya.

Guru Muta, the great council of the Shikh sect.

Gutachue. This extraordinary figure, seen commonly in the Hindu sculptures bent to the ground with outstretched legs and arms supporting another figure of greater magnitude, was, according to Colonel Tod, the son of the forest king Herimba, who bestowed his affections on Drupdevi, the wife of the five exiled brothers, the Pandus, (See *Pandus,* p. 248.) Bhima, one of them, determined to punish the insult which was thus offered to them. He, therefore, instructed Drupdevi to consent, and name the Temple as the place of assignation. Overjoyed at his success, Gutachue failed not in punctuality; but, as his audacious hand was raised to remove the veil from her face, the nervous arm of Bhima rent the supporting column of the temple. To save himself and the fair object of his passion from being crushed under the impending ruin, he strained his gigantic force, and supported the fabric on his shoulders till he was released by the attendant protectors of the fair. To perpetuate the infamy of the forester who thus violated the laws of sanctuary and hospitality, the architects have adopted this relation in all sacred edifices, where a diminutive and grotesque figure of Gutachue, with arms and legs extended under him, the head stooping, and face distorted, as from a sense of oppression, are seen.

H.

Hallam, a Bheel deity.

Halle Mata, worshipped by the Bheels, to protect them in their predatory excursions.

Hanasa, the vahan or vehicle of Brahma; a swan or goose.

Hans, a Japanese deity, p. 340.

Hanuman, p. 57.

Hara, or *Hari,* a name of Siva.

Hara Rayu, one of the ten leaders of the Shikhs. (See *Shikhs.*)

Hara-gawri, a name of Siva and Parvati.

Hari, a name of Parvati, the consort of Siva, as Hara or Hari.

Hatipowa, a deity presiding over agriculture, worshipped by the Bheels.

Hayagriva, the demon who stole the Vedas from Brahma, and was destroyed by Vishnu in the Matsya avatar, p. 14.

Heri, a name of Vishnu; also one of the Pandus.

Heri-Hari, the conjoint form of Vishnu and Siva, p. 101.

Himalaya, or *Hivmaran,* the mountain, the mythological father of Parvati. The chain of mountains separating India from Tartary.

Himansu, a name of Chandra.

Hiranyacasipa, a demon, who vanquished the gods, but was afterwards overcome and destroyed by Vishnu. (See *Fourth Avatar,* p. 17.)

Hooly, or *Hohli,* a festival in honour of Krishna, which takes place in the month Phulgoon (February—March), at the commencement of the spring. The amusements on this joyous occasion consist in dancing, singing, and playing, in the most complete sense of the word (if the expression may be allowed) the fool. Their songs are kuveers, or extempore stanzas, principally in allusion to the charms of Krishna and his amours with the Gopias, and are consequently not marked by an excess of delicacy. One of the dances is the favorite tipree dance, or rasa-mandala, in which twenty, thirty, or more form a ring, each having a short stick in his hand, with which he strikes, alternately, those of the persons before and behind him, keeping time with it and his foot, while the circle moves round, keeping time to a drum and shepherd's pipe, of three or four sweet and plaintive notes. (See p. 293.)

In Major Moor's Hindu Pantheon is a beautiful plate on this subject, in which Krishna (with Radha) in the centre, is described as the sun, and the circle of Dancers as the heavenly bodies moving round him.

Playing the Hooly consists in throwing a red powder, sometimes mixed with powdered *talc* to make it glitter, in the eyes, mouth, and nose, or over the persons of those who are the objects of the sport, splashing them well at the same time with an orange-coloured water. The powder is sometimes thrown from a syringe, and sometimes put into small globules, which break as soon as they strike the object at which they are aimed. The Hindu females are as expert in throwing these as some of our singularly well-bred young ladies are in hitting the noses of their lovers or beaux with pellets of bread.

Colonel Broughton relates an anecdote, in which the celebrated Mahratta chief, Scindiah acted a distinguished part. On inviting some English officers to partake of the amusement, he was told that they were determined to pelt and squirt at every one who pelted and squirted at them. He said he was ready for them, and that it would soon be seen who could manage the matter best. The officers speedily found, that although they had been accustomed to have the best of the battle with powder and ball, they were no match for Scindiah with powder and water, as the pipe of a large fire-engine, filled with yellow water, and worked by half a dozen men, was placed in his hand, with which he contrived to deluge the whole company, causing shovelfuls of the powder to be thrown over them at the same time, so that, from the effects of the red powder and yellow water, the shouts, female screams, and noise of drums, trumpets, fiddles, and cymbals, the whole in a few minutes became a scene little better than a pandemonium.

This festival is observed by all classes throughout Hindustan, and evil (or at least red powder) will commonly await the European, as well as native, who on these occasions has the misfortune to fall in with a wandering band of these joy-intoxicated furies. (See farther—*Krishna*, p. 44.)

Horus. (See *Orus*, p. 255.)

Hota, a priest who, at sacrifices, slays the victim.

Howen Wana Mata, a deity worshipped by the Bheels, to protect their cattle against murrain and lameness.

Hurree Govindu, Hurree Kissen, two of the ten leaders of the Shikhs.

I, J.

Jainas (The), p. 220.

Jalandhara, p. 245.

Jami, or *Jemni*, an incarnation of Bhavani, worshipped in the Mahratta States. She has four hands, with destructive weapons, necklaces of skulls, &c. &c.

Janvi, or *Januvi*, a name for the sacred thread worn by the Hindus. (See *Poita*, or *Zennaar*, p. 154.)

Japan, p. 328.

Java, p. 349.

Jaya, and *Vijava*, two of the daughters of Daksha. The latter brought forth a hundred weapons, missile and manual, for the use of Rama in the war of Lanka.

Jene, a Japanese deity, p. 341.

Jharejas a tribe of Rajpoots, p. 275.

Jhari, a vessel to hold lustral water.

Ila, the child of Manu, the son of Surya Vivaswari. This personage was born as a female, and was transformed into a male under the name of Sudyumna. He was again turned into a female on entering the charmed forest of Gawri (see *Uma.*) The planet Budh became enamoured of Sudyumna under this form. Siva afterwards restored Sudyumna to his sex, on condition that he should become, alternately, a male one month, and a female another.

Images. The images worshipped by the Hindus are made of various materials; gold and silver; metals of inferior value; chrystal, stone, wood, clay, and compositions of different kinds. Some are of small size, and appropriated as household gods; others are progressively larger, and used for temple worship; and others again are of colossal size, seventy, eighty, and more feet in height. A Linga at Benares requires six men to encircle it. The clay and composition images made in the vicinity of Calcutta for the annual festivals (some of which have a very splendid appearance, and are of large dimensions), are, after the ceremonies are over, cast into the river. The modern manufacturers of the deities are artisans in gold, silver, and other metals; stone-cutters and potters. Some of the modern casts are handsome; but the modern sculptures are commonly contemptible. Some of the ancient Hindu sculptures are magnificent; and, in minute ornamental and floral decorations, almost unrivalled. In Siam, Japan, &c. images are made of the ornaments and precious metals, &c. collected from the ashes of the funeral pile of a deceased person; and others again from the pulverized fragments of the bones kneaded with water into a paste, baked, and afterwards gilded.

Indra, p. 122.

Indrani, the consort or Sacti of Indra. (See *Indra*.)

Indra Doomnu, a pious king, who collected the bones of Krishna; and caused an image of Jaggarnat'h to be formed by Viswakarma, in which they were placed.

Indu, a name of Chandra.

Infanticide, 177.

Jogeesuree, the consort of Bhyru, or Bhairava, worshipped in the Mahratta States.

Jogun, or *Yogun*, about four coss, or eight miles, some make it more.

Johara, p. 174.

Isa, or *Isani*, names of Siva.

Isis, p. 255.

Iswara, or *Eswara*, Lord of the Universe; supreme Lord. A name appropriated to each of the three great deities by their respective followers; whose endeavours have been to raise their own object of worship above those of the other two sects; thus with the Vishnaivas, Vishnu is the Iswara; with the Saivas, Siva; as was with the worshippers of Brahma, that deity.

Itahara, a portion of the Vedas. (See *Vedas*).

Jugarnatha, p. 49.

Jugudhatri, a form of Parvati or Durga, p. 98, and fig. 1, pl. 21.

Jumont, a celebrated bear; one of the generals of Sugrivu, and chief counsellor of Rama, in the war of Lanka. He overcame Megnaud, and threw him headlong into Lanka.

Junuka, the father of Sita; the wife of Rama Chandra, p. 24.

Jutaee, a celebrated vulture, the brother of Samput. (See *Samput*.)

K.

Kakya, one of the wives of Dasara, king of Ayodhya, who persuaded that monarch to banish his son Rama from his dominions. (See *Rama Chandra*.)

Kailasa, the heaven of Siva.

Kali, p. 91.

Kalki, or tenth avatar of Vishnu. (See p. 12 and 45, pl. 13.

Kalpi, an astronomical calculation of 4,320,000,000 of years.

Kalu Rayu, a form of Siva, mounted on a tiger, having in one hand a bow, in another an arrow.

Kamadeva, or *Camdeo*, p. 46.

Kamala or *Kemel*, the lotus; also a name of Lakshmi.

Kamdarhu, a name of Mahadeo, worshipped in the southern and western parts of India.

Kamdenu, the boon-granting cow produced at the churning of the ocean. (See the *Tortoise* or *Kurmavatara* of Vishnu.) This animal is invoked to obtain favours from the deities, who are supplicated to assume her form to bestow them. On this occasion, the supplicant presents a cow to the deity whose favour he solicits, and holding it by the tail, thus addresses Lakshmi, (who is usually invoked), or any other deity whom he then names, instead of Lakshmi.

"May the goddess, who is the Lakshmi of all beings, and resides among the gods, assume the form of a milch cow to procure me comfort.

"May she, who is Lakshmi, reposing on the bosom of Vishnu—she who is the Lakshmi of the regent of riches—she who is the Lakshmi of kings—be a boon-granting cow unto me."

Mr. Colebrooke, in the 7th vol. As. Res., mentions other forms of invocation, but these will be sufficient for the present purpose. That gentleman also states, that it is common for a householder to feed "a cow before he breaks his own fast;" and that the worship of this animal consists in presenting flowers to her, washing her feet, &c. &c. The hospitable rites of marriage ceremonies are concluded by letting loose a cow, a guest exclaiming—"Release the cow, may she subdue my foe; may she subdue the enemies of him (the host) and me; dismiss the cow that she may eat grass and drink water." When the animal has been released, the guest addresses her. "I have earnestly addressed this prudent person, saying, Kill not the innocent cow, who is the mother of Rudra."

The cow is an object of extensive adoration. Besides the annual festivals in honour of her, particularly pious individuals worship her daily, at which times they feed and scatter flowers around her. The ordure of the cow is considered as a great purifier; unclean places are purified with it; the floors and door-ways of houses and cooking-places are periodically rubbed with it. Ashes from it are used to rub the bodies of the Hindus, and form the sectarial marks that denote their castes; the images of their gods are also purified with it, mixed up with the urine of the animal, milk, ghee, &c. &c. Those of basalt in my possession were completely plastered with this holy unction, so baked apparently by the sun of ages, that it took a man two days to pick it out, and *purify* one of the most beautiful in the English style with soap and warm water. But soul-purifying as is the ordure of the animal, the urine of her is so potently holy, that, says Major Moore—"the catholic devil himself cannot," as the proverb runs, "hate holy water more than the Hindu spirits of impurity abhor this sin-expelling sanctifying liquor. Images are sprinkled with it; no man of any pretensions to piety and cleanliness would pass a cow in the act of staling, without receiving the holy stream in his palm, sipping a few drops, and, with his bedewed fingers, marking and crossing his forehead, shoulders and breast." This gentleman, after seriously assuring us that he never tried this delightful exorcism, relates a droll story in point, which will reward a reader for turning to p. 143 of his excellent work.

Mr. Ward says, that Bramah created the Brahmans and the cow at the same time, and that the latter is called "the mother of the gods," and is declared by Brahma to be a proper object of worship.

Kamula Kamini, a form of Parvati or Durga, p. 99.

Kandeh Rao, an avatar of Siva, who became incarnate in that character, to destroy the giant Mani-Mal. A magnificent temple is dedicated to his worship in this avatar at Jejury, about thirty miles from Poonah. Siva, as Kandeh Rao is represented on horseback, with four arms, holding in three of his hands a trident, a banner, and a bead-roll. (See fig. 3, pl. 16, from a compartment in the Temple of Rama.)

Kansa or *Cansa,* king of Mathura, who ordered the children of his sister to be put to death immediately they were born, in consequence of a prediction that he would be dethroned and slain by one of them. Krishna escaped and afterwards slew him. (See *Krishna,* p. 35.)

Kapila, an incarnation of Vishnu.

Kapuli, a form assumed by Siva, as a religious mendicant. A human skull was his alms-dish; his necklace and ornaments were of the bones, and his dwelling-place was amongst the ashes of the dead. From skulls a Kapulika eats and drinks, and his sacrificial fires are fed with the brains and lungs of men, mixed up with their flesh; and human victims covered with the fresh blood gushing from the horrible wounds in the throats, are the offerings by which they appease this terrible god. *Dr. J. Taylor.*

Karmala, the servant of Dhermarajah, the benevolent form of Yama, who conveys the righteous to him for judgment. Chitra Guptu, according to Mr. Ward, is the attendant of Yama in his terrific character.

Kartikeya, p. 74.

Kashi, the sacred city (the modern Benares). No city in the world, say the Hindus, is equal to Kashi.

Benares is said to contain, at the present time, a million of inhabitants; 400,000 of whom are Mahomedans, the rest Hindus: two-thirds of this population are females. Benares is five miles long, and four broad; and it has been calculated that 25,000 pilgrims, merchants, travellers, &c., enter and depart daily from it. It has 1,000 temples, half of which are dedicated to Mahadeo and the gods of his family. The number of Brahmans, Fakirs, Sanyasis, and other beggars in this town is immense. One of its greatest annoyances arises from the Bramany or sacred bulls (which are also numerous) throwing themselves across, and, at times, rendering almost impassable its narrow streets and lanes; from which strong coercive measures must not be used to remove them.

The principal temple in Benares is that of Beseshur, built A.D. 1681. "It is very handsome, but is too much confined by surrounding houses. The only entrance to it is by a narrow lane not five feet wide, and blocked up with dirt, Brahmany bulls, &c.; the temple stands on the north. On entering, it is at first impossible to distinguish any thing, the eye being blinded by the sudden change from glare to darkness: a few lamps glimmer here and there; but the ear is saluted by the buz of prayers, and the harsh tinkling of a large copper bell, which is suspended from the roof of the centrical apartment, and is sounded by each worshipper on his departure. On each side are a few small rooms, each feebly lighted by a single lamp placed in a niche over the object of adoration (the linga). Many people of both sexes were on their knees, scattering on the linga rice, water, and leaves, which were soon devoured by the Brahmany bulls, who were roaming about the temple, quite at their ease; the crowd was incessantly entering and departing. The Brahmans were very annoying in their beggings for money; but this seems to be a priestly custom, sanctioned every where by long usage, and equally as applicable to the Friars of the west as to the Brahmans of the east."—*Asiat. Jour.*

Kattees, p. 275.

Katyayini, a form of Durga, armed by all the gods to attack the Asuras.

Kavya, a name of Sukra.

Ketu, the planet of the descending node, p. 77 and 135, and pl. 26.

Keyans, p. 326.

Khandarpa, a name of Kamadeva.

Khaticka, a Devi of the Jains.

Khettries, the warrior tribe of India, formed from the arms of Brahma.

Khorial Mater, a deity worshipped by the Bheels for protection of their cattle against sickness and plundering.

Kinnurus, celestial choristers having horses' heads.

Kookies, p. 321.

Koombees, p. 289.

Koonti, the mother of the Pandus. (See *Pandus*, p. 248.)

Krishna, p. 34.

Krishna Krora, a form of Parvati, p. 99.

Kshupakara, a name of Chandra.

Kustubha, an inestimable jewel, one of the gems produced at the churning of the ocean.

Kutar, a singularly shaped dagger, the mark of which is used by the Kattees to ratify a deed or agreement, p. 282.

Kuvera, or *Cuvera*, the god of wealth, and the regent of the North. This deity is the son of Viswasrava, and the brother of Ravana, who was overcome by Rama in the war of Lanka, as related in the account of that god. A very brief notice has been taken of him, which represents him "as a magnificent deity residing in the palace of Alaka, or borne through the sky in a splendid car, named Pushpaka." p. 111.

Kuveri, the Sacti of Kuvera.

L.

Lakshmi, p. 60.

Lanka, the island of Ceylon, celebrated by the war, which bears its name, between Rama Chandra and Ravan. (See *Rama Chandra*, p. 22.)

Linga, p. 174.

Lingaets worshippers of the Linga, who wear the mark of it on their breasts.

Lotus, the water-lily. This plant is held sacred throughout the East, and the deities of the various sects in that quarter of the world are almost invariably represented as either decorated with its flowers, seated or standing on a lotus throne or pedestal, or holding a sceptre formed from its flower, sometimes expanded, and at others closed. These flowers are said to be found in some parts of India blue, and in the southern parts white or red. It is fabled that they obtained the last-mentioned colour by being dyed with the blood of Siva, when Kamadeva wounded him with the love-shaft arrow, as related under the articles Siva and Kamadeva. Lakshmi is called the Lotus-born, from having ascended from the ocean on its flower in the Kurmavatara. Its expanding and closing powers, and its beautifully brilliant colours, afford an infinite variety of metaphors to the Hindu poets. Thus the lotus is with them as the lovely varying rose among the Persians. The lotus floating on the water is the emblem of the world. It is also the type of the mountain Meru, the residence of the gods (see *Meru,* p, 253), and the emblem of female beauty. No wonder therefore it is the poetic flower of the Hindus.

M.

Macassers (The), p. 343.

Maha Bali, an irreligious monarch, whose power was destroyed by Vishnu in the fifth Avatar. (See *fifth avatar,* p. 18.)

Mahadeva, or *Mahadeo,* a name of Siva.

Mahadevi, Parvati.

Maha Pralaya, or grand consummation of all things, represents Siva as Kal, or Time, trodden under foot by Maha Kali, or Eternity. (See *Kali,* p. 91, and pl. 19.) *Pakriti Pralaya* is another name for the same event, namely, the complete destruction of the universe. When this awful event shall take place, rain will fall on the earth for one hundred (the Buddas say 100,000) years. Men and animals will be famished. The sun will dry up the seas, and all the waters and the universe will be burnt up like a ball of cow-dung. Various other destructive operations will then take place till the universe is again finally absorbed in the supreme essence. This description corresponds in substance with the opinions of the Burmans respecting the future destruction of the world, which the reader will find under the article *Buddha,* p. 198.

Maharshis, holy sages or saints.

Mahedasa, one of the minor avatars of Vishnu, assumed to inculcate the doctrines of the Vedas.

Mahesa, a name of Siva.

Mahisha, Muhisha, a giant destroyed by Durga, p. 86.

Mahmunee, the Buddha of Bengal.

Mahrattas, or *Maharattas* (The), p. 285.

Mala, a rosary, or necklace.

Malsara, a name of Parvati in the avatar of Siva, as Kandeh Rao. (See *Kandeh Rao.*)

Mana, devotion that proceeds from the heart in profound silence.

Manasa, the goddess of snakes. She is worshipped as a preservative against the bite of these reptiles, and is represented sitting on a water-lily environed with snakes. If a Hindu has been bitten by one, incantations are pronounced to propitiate the favour of Manasa.

Mandhara, or *Mandha,* a mountain used by the gods in churning the ocean. (See *second avatar of Vishnu,* p. 15.)

Manovate, a name for the heaven of Brahma.

Mantras, prayers. (See *Vedas,* p. 139.)

Maruts, the genii of the winds, of whom Pavana was the chief, and is thus called Marut.

Maruty, a name of Hanuman, as the son of Pavana, or Marut.

Mata, one of the martial names of Durga.

Maya, or *illusion.* Brahma says, in this life man, as in a dream, finds delight in eating, drinking, and other enjoyments, but as soon as he awakes they yield no longer pleasure; for the joys and pleasures of this life are as unreal as dreams. By devout abstraction (that is, by meditating on God) man awakes to a knowledge of divine truths, and finds his former enjoyments nothing but illusion. Thus, a supreme eternal Spirit, the creator of all, pervades all, preserves all, and will finally destroy all; in fine, all things are Maya which do not proceed from the light of divine knowledge. By the Vishnaivas Laksmi is called Maya, or Ada Maya.

Medhra, the same as Yoni, p. 174.

Meghnaud, a son of Ravan, who was celebrated in the war of Lanka. He was overthrown by the bear Jumont, and afterwards killed by Lakshman.

Mehrawun, a brother of Ravan, who, in the war of Lanka, took, by a surprise, Rama and Lakshman prisoners, and carried them to Patala (or hell), from whence they were released (as they were about to be sacrificed) by Hanuman.

Mendicants (religious). These people are very numerous, and consist of the Voiragees, or Vishnaivas; Sanyasis, or Saivas; Ramanayas, or worshippers of Rama; Nanock Punthees, followers of Nanock; and various others, *viz.* Kuveer Punt'hées; Sukhee Bhuvus; Khelanta Yogees; Kanu-pala Yogees; Shurevurees; Ughoru Punt'hées; Brumhacharees, &c. &c. They have their various forms of austerities, which it would afford no satisfaction to the reader to recapitulate; a few of them are noticed in pp. 67 and 165, and pl. 28.

Menus, p. 8.

Meru (The Mountain), p. 253.

Mhairs (The), p. 299.

Migranku, a name of Chandra.

Mitra, a name of Surya (the sun), one of the Adityas.

Moinee, an order of Hindu devotees, who vow perpetual silence. They go almost naked, and smear their bodies with cow-dung.

Mooktee Kestree, a form of Parvati, or Durga. She is of a blue complexion, like Kali, and appears to be merely a variety of that terrible goddess.

Mrigu, the antelope. (See *Chandra* and *Siva.*

Mughs, or *Mugs,* a people inhabiting the border countries of Chittagong and Arracan; thus called, according to Colonel Symes, from a corruption of the word Mog, a term of religious import and high sanctity, formerly applied only to the priesthood and the king. (See *Kookies,* p. 321.)

Mughut, a head-dress.

Muhishu Murdinee, a form of Durga or Parvati: she is represented sitting on a lion, having six, eight, or ten arms, and holding in her hands a shell, a club, a shield, a water-lily, a discus, &c. &c.

Mundaris, a Mahomedan sect, founded by Mudan, a Soofi. "They admit the divine mission of Mahomed, but disclaim his title to particular veneration. The Mudans go nearly naked, braiding the hair and smearing the body with ashes, and wearing iron chains round their waists and necks.

Mund Mala, the necklace of human heads, which is suspended from the necks of Siva and some of his avatars, and Parvati, as Kal and Kali.

Mungala, p. 132.

Mungala Chundika, a form of Durga, represented sitting on three skulls, with a book in one hand, a string of beads in the other. Much worshipped, according to Mr. Ward, by females, to avert distress from their families.

Muntopums, small open temples standing near the larger ones, into which the figures of the deities are placed on being brought from the latter, on days of festivals, for worship.

Murlidur (or the *Tuneful*), a name of Krishna when represented playing on his flute.

N.

Naga, or *Nag,* a serpent.

Nagas (The), p. 254.

Nairit, or *Nirut,* the regent of the south-west division of the earth.

Nakharam and *Mairam,* the mountain gods of the Cucis.

Nakshaha, the twenty-eight lunar mansions. (See *Chandra.*)

Names.—Vishnu, Siva, Durga, and others, have each a thousand names: the other deities have also many. The Brahmans in worship repeat these names, and, in doing so, drop a bead for each from a rosary which they wear. The rosaries resemble those of the Catholics. (See fig. 8, pl. 33.)

Nanda, or *Ananda,* a pious herdsman or patriarch of the Gokals; the foster father of Krishna.

Nandi, the sacred bull of Mahadeva, or Siva: it is his vahan, and by some described as the emblem of justice. (See *Siva,* with fig. 3, pl. 15 and pl. 16.)

Nandiswara, a name of Siva, as Iwara, and his vahan, the bull Nandi.

Naneshwer, a subordinate incarnation of Vishnu, described by Major Moor as having taken place at Alundy, near Poonah, about, as some state, seven, or according to others, twelve hundred years ago. In that gentleman's work will be found a full description of him. He is there stated to have been a religious ascetic, and to have been buried alive at Alundy, where his tomb is seen under a splendid temple, and where he yet appears (for, although buried, he is not dead) to pious, if at the same time, wealthy visitors.

Nanock, the founder of the sect of the Shikhs. (See *Shikhs,* p. 227.)

Naraka (generally), the hells of the Hindus, (especially) the hell or region of serpents.

Narasingh Avatar, p. 17, pl. 8.

Narasinghi, a name of Lakshmi, as the sacti of Vishnu in the Narasingh avatar. (See p. 17 and 120.)

Narayana, p. 102.

Narayani, a name usually applied to Lakshmi, sacti of Vishnu; but may be applied to Parvati and Saraswati. (See *Narayana,* p. 102.)

Nareda, p. 7.

Neel, a chief in Rama's army in the war of Lanka.

Nepalese (The), p. 301.

Neyama, devotion assisted by ceremonial purification.

Nilakantha, a name of Siva, from his having a blue throat, in consequence of having drank the poison produced at the churning of the ocean.

Nimba, a plant, the leaves of which are used in Puja.

Nir Narrain, p. 244.

Niskaputi, a name of Chandra.

Nul, a chief in Rama's army in the war of Lanka.

Numuchisadunee, a name of Indra, &c., who slew the giant Numuchi.

Nycul, or *Nakla,* one of the Pandus. (See Pandus).

Nymphœa, or *Lotus.* (See *Lotus*).

O.

O'm, or *AUM,* p. 136.

Ochisrava, the white eight-headed horse of Indra, produced at the churning of the ocean.

Orus, p. 255.

Osiris, p. 255.

P.

Padma, or *Pedma.* The lotus.

Pakriti, a name of Parvati, or Bhavani.

Pakriti Pralaya. (See *Maya Pralaya.*

Pakushasanu, he who governs the gods with justice; a name of Indra.

Panchanum, or *Pauncha Mucktee Siva,* a form of Siva with five faces; much worshipped in Bengal: Naga Panchamucktee, is five heads surmounted by a snake. (See fig. 2, pl. 14.)

Pandu, the father of the Pandus. (See *Pandus.*)

Pandus, p. 248.

Pan Patra, a cup for receiving the blood of victims.

Paramest'hi, or *Prajapati,* names of the supreme deity.

Parameswara, a name of Brahm, the supreme being, sometimes applied as Iswara. (See *Iswara.*)

Parasha, a club. (See *Gadha.*)

Parashu Rama, p. 20.

Pariyati, the tree of Plenty produced at the churning of the ocean, p. 15

Parsees (The), p. 316.

Parvana, or *Pavana,* p. 111.

Parvati, p. 79.

Parushamed'ha, human sacrificess. Certain forms for this sacrifice are prescribed in the Puranas; but the ceremony would appear to be emblematic, and not real. Mr. Ward affirms, that it is generally reported that human sacrifices actually exist in Bengal. I think the statements of his informants to be questionable: at all events, the measure is in direct defiance of the law.

Pas, Pash, or *Pashu,* a cord or rope, seen in the hands of some of the deities to strangle sinners with. Whoever is caught by it cannot get away.

Patala, the infernal regions. (See *Yama*).

Patala devi, a name of Parvati in her avenging character.

Paulastya, a name of Kuvera.

Phansagars, a set of murderers, found principally in the Deccan, who either for the sake of plunder or private revenge, adopt peculiar methods to ensnare their victims, one of the most common of which is to place a woman in a secluded spot, who, by a tale of pity and helplessness, induces the traveller to offer her his protection, often to receive her on horseback behind him, and while thus journeying, the murderer flings a noose round her benefactor's neck, throws herself on the ground, and drags him with her. Concealed accomplices rush out, and the unfortunate traveller is immediately dispatched. They choose lonely spots, and often follow their victims for weeks before an opportunity offers to effect their savage and demoniacal object. All castes are found in this gang.

Pinda, round balls made of rice; seen in the hands of Devi, and some of the other deities.

Pindaries, (The) p. 293.

Pitris, or *Patriarchs,* descendants of the Rishis.

Pitamaha, a name of Brahma.

Poita, or *Zennaar, p.* 154.

Pollyar, a name of Ganesha.

Polyandry, p. 305.

Pooja, or *Puja,* Hindu worship, or the festival of the Hindus, as Durga Puja, or the worship of the goddess Durga. It assumes various forms, and is attended by a variety of ceremonies according to the deities worshipped, and the circumstances under which the worship is performed. (See *Durga Puja,* p. 84, and pl. 18.)

Powlamya, a name of Indrani.

Pradha, or *Brightness,* the consort of Surya; also called Chaya, from having changed herself into shade to avoid the intensity of his beams. The glory round the heads of the gods is also called Pradha or Pradhaval.

Pradham, or *Pakriti.*

Pralhaud, a virtuous prince, the son of the demon Hiranyacasipa, who was destroyed for his wickedness by Vishnu. Pralhaud remonstrated with his father on his infidelity to the gods, and on his death succeeded to his throne.

Priests (Hindu). Every Brahman who professes a knowledge of the formula of his religion may become a priest. They are distinguished by the appellation of the Purushita, the Acharya, the Sudushya, the Brahma, and the Hota. The first appears to be the principal ceremonial, the last the sacrificial priest. According to Mr. Ward the first mentioned is the most advantageous order, as the rich who are unwilling to fast, bathe in cold water and perform further ablutions and sacrifices, bestow fees upon the Purushita to perform their ceremonies for them. Some of the lower castes have priests of their own, and not Brahmans. Priests have no official garments, but always appear in their usual dress. (See *Brahmans,* p. 142.)

Prithivi, p. 102.

Prityungira, a vindictive form of Parvati, worshipped with sanguinary sacrifices, and propitiated to obtain the destruction of, or injury to another. She is consequently invoked in a similar manner to Kali.

Pudmawuttee, a Jaina Devi.

Pulaha, one of the seven Brahmadicas.

Pulastya, one of the seven Brahmadicas.

Puniakirti, a form of Garuda, assumed to propagate the delusive doctrines of Vishnu, as Budda, at Kashi, to deceive the virtuous king Divodasa.

Puram-hungru. Hindu religious mendicants, who go naked, observe perpetual silence, and appear regardless of all visible objects.

Puranas. Sacred writings of two kinds: one treats of the creation of the universe, the progress and renovation of worlds, &c.; and the other of chronology and the geneology and achievements of the gods, demigods, and heros of the Hindus.

Purashu or *Purushu,* the principal male, the first manifestation of the Supreme Being, the term like that of Viraj is variously applied, in honour of their especial deity, by the different sects.

Pushan, a name of Surya.

Pushpaka, the car of Kuvera; also, according to legends, the name of a favourite parrot of Indra, who, on the appearance of Yama, flew away, alleging that he could not face the destroyer of mankind. The gods entreated Yama to spare it, who referred them to Kal (time); Kal again referred them to death, who, on the approach of the bird, cut short the argument and the parrot's life at the same time. On being reproached by the gods, Yama said that fate had decided the parrot's life, and that no care on their parts could have saved it.

R.

Radha, the mistress of Krishna, p. 45, pl. 12.

Raghuva, a name of Rama Chandra.

Rahu, the planet of the ascending node, p. 134, pl. 26.

Rajarshis, holy sages or saints.

Raja Vansas, Raj Kumars, and *Rajpoots,* independent warlike tribes of Hindustan, among whom female infanticide extensively prevails. (See *Infanticide,* p. 177, and *Rajpoots* 275.)

Raju Rajeswaree, a form of Durga, represented sitting on a stool of three legs, which rests on the heads of Brahma, Vishnu, and Siva.

Raivata, one of the seven Menus.

Rakshasas, demons who assume at will the forms of lions, tigers, horses, and other animals, as well as the human shape, with numerous heads and arms. They are represented as Cannibals, who devour their enemies.

Rama Chandra, p. 22.

Ramalayas, religious mendicants of the followers of Rama.

Ram-dasu, one of the ten leaders of the Shikhs. (See *Shikhs.*)

Ramoosees, p. 262.

Rath, a car used for the conveyance of an idol.

Rath-Yatra, the celebrated festival of Juggan-na'th.

Ravana, or *Ravan,* a powerful Asura, the sovereign of Lanka, destroyed by Rama Chandra. He is described with numerous heads and arms, and is said to have become so potent, in consequence of an ill-judged promise (according to some of Siva, and according to others of Brahma) obtained in the usual manner by marvellous religious austerities and devotion, as to have brought all the gods under his subjection. As the promise of the deity could not be revoked, Vishnu found the means of evading the performance of it by becoming incarnate as Rama Chandra to effect the destruction of the tyrant. (See *Rama Chandra,* p. 22, and fig. 2, pl. 9.)

Ravi, one of the Adityas, a name of the sun.

Rawels (Bhauts).

Rawets, hill gods of the Bheels.

Rembha, a name of Lakshmi, the sea-born Venus of the Hindus, and the Venus Aphrodites of the Greeks; one of the gems produced at the churning of the ocean. (See *Lakshmi*, p. 60.)

Reti, affection; the consort of Kamadeva, the god of love.

Revutee, the wife of Bala Ram, who was 3,888,000 years old at the time of her marriage. (See p. 48.)

Rig, or *Rish Veda,* one of the four Vedas. (See *Vedas*).

Rishis (The), p. 9.

Rivers. Numerous rivers are held sacred by the Hindus, *viz.* the Gunga or Ganges; (see *Gunga*); the Yamuna or Jumna; the Suraswati; the Godaveri; the Sindhu; the Krishna; the Brahmaputra, &c. &c. &c. The three first mentioned are called the Triveni, and form a junction at Allahabad, where multitudes of pilgrims annually resort in consequence to bathe. (See *Triveni.*)

Rohillas (The), p. 306.

Rohini, one of the daughters of Daksha, and the favourite wife of Soma, or Chandra.

Rosheniah Sect (The), 308.

Rudra, a name of Siva in his destroying character.

Rudrani. Parvati, as the sacti of Rudra.

Rukmini, the wife of Krishna; an incarnation of Lakshmi. (See *Krishna.*)

Runeka, the mother of Parashu Rama.

Rutna Soor, one of the Datyas; from his blood shed on the ground in battle fresh demons sprung up.

S.

Sacambhari Bhavani, the guardian goddess of the Rajpoots, p. 284.

Sacrificial Utensils, p. 219.

Sactas, the worshippers of the Sactis. (See *Sactis.*) This sect, though numerous, is, from the profligacy of a large portion of its members, held in general disesteem.

Sactis (The), p. 120.

Saka, or *Sakya,* a name of Buddha.

Salagrama Stones, p. 176.

Sama, or *Saman Veda,* one of the Vedas. (See *Vedas.*)

Sambhu, a name of Siva. (See *Siva.*)

Sami Tree, used in Puja, or worship.

Samput, a vulture, by which Rama Chandra was directed to seek for Sita in Ceylon. This bird, with his brother *Jutaee,* in early life made an attempt to gain the realms of celestial light; Jutaee relinquished the undertaking, but Samput persevered, and had his wings and plumage scorched for his pains, and fell to the ground. So keen was his sight, even in old age, that although Sita must have been at least one thousand miles distant, he beheld her, and directed Rama accordingly.

Sanchanága, an enormous giant, in the form of a serpent, killed by Krishna. He is described by Colonel Wilford as having two countenances, one that of a man, and the other of a snake; and to have fixed his abode in a shell. His breath was believed to have been a fiery, poisonous wind, which burnt and destroyed all the animals and vegetables near it. This the Hindus, who imagine that his descendants still exist, consider as the hot winds of the African Deserts. The sage Agastya, who for his piety and learning was translated to the heavens, reduced this monster, and carried him about in an earthen pot.

Sani, or *Shunee,* the planet Saturn.

Sankara, a form of Siva, assumed by him to overthrow the Buddhas.

Sanyasis, religious mendicants of the sect of Siva.

Sasin, a roe, a fawn, or antelope; the vahan of Chandra.

Satkara, a deity worshipped by the Sauds. (See *Sauds,* p. 241.)

Satyavama, one of the wives of Vishnu; also in his avatar of Krishna.

Satyavrata, one of the seven Menus; and the holy king to whom Vishnu appeared in the first or Matsya Avatar, p. 14.

Sauds (The), p. 241.

Savitri, a name of Surya; also of Suraswati, the Sacti of Brahma. Some singular stories are related of the curse of Savitri on the gods, in consequence of Brahma being united to Gayitri, which caused the worship of Brahma but once in a year; the distresses and wanderings of Indra; the avatars of Vishnu; the loss of Siva's virility; the destructive power of Agni or fire, which devours every thing, clean or unclean, that it touches; the inconstancy of Lakshmi or fortune; and, above all, the dreaded Hindu curse of barrenness upon all the goddesses. Gayitri, however, although she could not avert, rendered innocuous the curses of Savitri by countervailing boons; thus, those who did worship Brahma obtained the blessings of this world, and beatitude hereafter. Indra, although often oppressed and driven from his heaven, was restored to enjoy it in peace and security. Vishnu gave, by his avatars, tranquillity, happiness, and virtue to mankind; the Linga became of extensive worship; and Lakshmi, although inconstant, was always received, wherever she appeared, with smiles and welcome.

Sectarial Marks, p. 162, pl. 2.

Sects. These I have noticed and referred to under their respective heads in my account of Brahm (p. 1). In addition, however, to the six sects there described, it is to be observed, that the Vishnaivas are divided into two branches, the Goculast'has, and the Ramanuz: the first the worshippers of Krishna, the latter of Rama Chandra. These again are subdivided, one part of the Goculast'has worshipping Krishna alone; a second worshipping him in conjunction with his mistress Radha; and a third (called Radhaballabhi) who adore Radha only, considering her as the active power of Vishnu in the eighth avatar. The followers of the last-mentioned sects have adopted the singular practice of presenting to their own wives the oblations intended for the goddess; and those among them who follow the left-handed path (there being in most sects a right-handed or decent path, and a left-handed or indecent mode of worship), require their wives to be naked when attending them at their devotions. Among the Ramanuz some worship Rama only; others Rama and Sita.

The Saivas worship Siva and Bhavani conjointly, and adore the Linga or compound type of their god and goddess. (See *Linga* and *Yoni.*) The exclusive worshippers of Siva are the Lingis or Gymnosophists. Those of Bhavani, or any other of the female energies, are the Sactas, whose emblem is the Yoni.

Seeloochuna, the affectionate wife of Meghnad (son of Ravan), who after his overthrow and death, performed suttee with his head, and ascended to heaven.

Sequani, a Japanese deity, p. 341, pl. 38.

Sesha, or *Ananta,* the thousand-headed serpent, emblematical of eternity, on which Vishnu reclined on the primeval waters. (See *Vishnu,* p. 11.)

Seta, or *Sita,* the wife or sacti of Rama, p. 23.

Shaman Religion (The), p. 370.

Shaster, a holy ordinance.

Shatarupa, a name of Suraswati.

Shatukratu, or *Shatkratu,* a name of Indra.

Shetula, a Hindu goddess, worshipped as a guardian deity against the small-pox and other cutaneous diseases: on inoculation, and in various stages of the small-pox offerings are made to this goddess.

Shikhs (The), p. 227.

Shri, or *Sri,* a name of Laksmi.

Shushtee, the goddess of fecundity, a Hindu deity, represented as a yellow woman sitting on a cat; regarded by the Hindus, says Mr. Ward, as the protectress of children, and is especially worshipped by females who have not been blessed with any. She is also worshipped monthly by women who have lost their children, and is generally invoked by parents as their protectress. The cat being sacred to Shustee the Hindus avoid hurting one, lest the goddess should injure their children.

Sidasiva, a name of Siva.

Silvanka Yoni, p. 174.

Sindhu, one of the sacred rivers of the Hindus.

Singhu Vahini, a form of Durga or Parvati. This, like other forms of the Sacti of Siva, is described with four arms, sitting on a lion, and armed with a sword and spear, &c.

Sintiphos (The), p. 326.

Sirmoris (The), p. 304.

Sita Maya. Shetula.

Siva, p. 62.

Skanda, a name of Siva.

Sootar (or the carpenter), a name of Viswakarma.

S'radha, p. 162.

Sruva. Lustral spoons. (See fig. 8, 9, and 10, pl. 32.)

Stones. Certain stones are held sacred by the Hindus: the principal are the Salagrama, Binlang, and Linga. (See *Salagrama,* p. 176, and *Linga,* p. 174.)

Subha, a portico of a Hindu temple.

Subhadra, the sister of Juggarnath and Bala Rama; placed in the temples and worshipped with Juggarnath.

Subramanhi, a name of Kartikeya in the south of India.

Sudras, the tribe of husbandmen of the Hindus, produced from the feet of Brahma.

Sudyumna. (See *Ila.*)

Sugrivu, king of Karnata, who received and assisted Rama Chandra in recovering Sita in the war of Lanka.

Suguru, p. 8.

Sukra, p. 134.

Sumatra, p. 360.

Sumudra, or *Samudra.* The sea; is worshipped (says Mr. Ward) by the Hindus when they visit the sea, as well as at the different festivals, and on the sixth day after the birth of a child.

Surabhi, the boon-granting cow: one of the articles produced at the churning of the ocean. (See *Kamdenu.*)

Suradevi, the goddess of wine, one of the good things produced at the churning of the ocean. After having taken so much trouble to bring her from the fathomless deep, it might have been expected that more respect would have been paid to her. She is, however, at present wholly neglected, whatever value may have been assigned to her heretofore. It has been concluded that, although the Hindu religion has restrained the use of spirituous liquors, the earlier inhabitants of India had no objection to it.

Suras, children of Aditi. (See *Diti.*)

Suraswati, see p. 9; also one of the sacred rivers of the Hindus, which rises in the north, and is supposed, after losing itself under ground, to join the Gunga or Ganges near Allahabad.

Surpanukha, the sister of Ravan, whose nose and ears were cut off by Lakshman. (See p. 24.)

Suti. (See *Parvati,* p. 79.)

Suttee, p. 166. The sketch from which the small representation in fig. 2, pl. 28, is taken, is by an eye witness of a suttee, which took place on the banks of the Hooghley, at Choikdho, near Suk Saugor, a few miles from Calcutta, in December 1829. In this instance, as in that related in p. 169, every exertion was made to save the female from self-immolation; but to every remonstrance that could be urged she answered calmly, but determinedly, that her god called her and she must burn.

Swadha, the goddess of funeral obsequies, termed by Mr. Colebrooke the food of the manes. The word appears to possess a mystical meaning.

Swaha, the sacti of Agni (the Vesta of the Romans). Her name is repeated at burnt-offerings and other ceremonies of the Hindus. (See *Agni,* p. 115.)

Swanareta, one of the Adityas, a name of the sun. (See *Adityas.*)

Swardevi, a benevolent name of Bhavani or Parvati.

Swarochesha, one of the seven Menus.

Swayambhuva, the first Menu, considered by Sir W. Jones to have been synonymous with Adam.

Swerga, or *Sorgon,* the heaven of Indra on Mount Meru.

Sydeva, one of the five Pandu brethren. (See *Pandus.*)

T.

Tag Bahadur, one of the ten leaders of the Shikhs, p. 227.

Tamasa, one of the seven Menus.

Tapyasa, or *Tapass,* p. 165 and 251, fig. 8, pl. 26, and fig. 3, pl. 28.

Tara, a form of Durga or Parvati, a variety of Kali painted black. (See *Kali* and pl. 19.)

Tarika, a demon destroyed by Kartikeya, p. 75.

Tee, the umbrella which crowns the top of a Burman praw or pagoda, without which it is not considered to be sanctified. In restoring that of the Shoe Dagon at Rangoon, which had been destroyed by an earthquake in 1769, the King of Ava attended with an army of 50,000 men.

Temples, p. 155.

Teyo-ke-o-dae-sin, the creator of the Japanese, p. 332.

Ten-seo-dae-sin, the principal goddess of the Japanese, p. 332.

T'hakur, or *T'akur,* a name of Vishnu.

Tila Sesamun, used in puja, or worship.

Tonquin Chinese, p. 369.

Tookia, a deity worshipped by the Koombies, p. 290.

Traga, an abominable practice in use among the Kattees, the object of which is similar to the d'herna, but more barbarous, p. 281.

Trees and *plants.* The bilwa, tolusa, and other trees and plants, are sacred among the Hindus. A leaf of the tolusa is always placed under a salagrama stone. (See *Jalandhara,* p. 247.)

Trilu, a Brahman, who cursed Siva to deprive him of his virility, for seducing his wife under the form of a Sanyasi.

Triparasura, a name of Tarika.

Trip'hala, the trident or trisula of Siva.

Trisula, the trident of Siva. It is considered to be in continual motion over the face of the universe to guard and preserve its creatures. To oppose its course would be to incur immediate death. Its motion would appear to be regular, but varying according to the days in the week; thus it is imagined that it is unlucky to proceed towards the westward on Sundays and Fridays, to the northward on Tuesdays and Wednesdays, to the eastward on Saturdays and Mondays, and to the southward on Thursdays.

Trivena, or *three plaited locks,* allegorical of the holy rivers Gunga (or Ganges), Yamuna (or Jumna), which join near Allahabad, and the Suraswati, which is also supposed to join the other two under ground. A person dying near the imagined confluence of the three streams, or even those of the Gunga and Yamuna, attains immediate beatitude; consequently self, or self-permitted, immolation, suttees, &c. are meritorious on this peculiarly holy spot.

Trivikrum or *the three-stepper,* a name of Vishnu. (See fifth *avatar.*)

U.

Uma, a name of Parvati. Under this name the goddess was surprised by the Rishis in the forest of Gauri, in the embraces of Siva; in consequence of which that deity condemned every male who should, from that period, enter the forest, to a change of sex. This story has been also attributed to Rohini, the wife of Soma or Chandra, who surprised her in a similar situation with Siva, who accordingly transformed the unfortunate husband into a female. Hence the moon, which was before a male, became of the female sex. (See *Chandra,* p. 131.)

Unee and *Unkpan,* chiefs in the army of Ravan.

Ungad, a general in Sugrivu's army, attached to Rama Chandra in the war of Lanka. On one occasion, when Ravan pressed powerfully upon the gods, Ungad seized him by the leg and pulled him down.

Upanishad, a portion of the Vedas. (See *Vedas.*)

Uttama, one of the seven Menus.

V.

Vagiswari, the goddess of eloquence.

Vahan, a vehicle allotted to each of the gods. Brahma has the Hanasa, a goose or swan. Vishnu, Garuda, half man half bird; Siva, the bull; Indra, the elephant; Ganesha, a rat; Kartikeya, a peacock; Agni, a ram; Pavana, an antelope; Yama, a buffalo; Mungula or Mars, a sheep; Budh, a lion; Shunee or Sani, a vulture; Rama, a monkey; Kama Deva, a parrot; Durga or Parvati, a lion and bull, and the other goddesses the vahans of their respective lords.

Vaidya-nath, a form of Siva.

Vajra-pani, he who holds the thunder-bolt; a name of Indra.

Vaikontha or *Vaikunt'ha*, the heaven of Vishnu, p. 12.

Vaishnaivi or *Vishnaivi*, a name of Lakshmi.

Vaishnaivas or *Vishnaivas*, the worshippers of Vishnu.

Vaiswadeva, the gods collectively. In the performance of a Sradd'ha, or ceremonies in honour of departed ancestors, the officiating priest thus invites and welcomes the Vaiswadeva. He places cushions for them, made of cusa grass, and thus invokes them: "Assembled gods! hear my invocation; come and set down on this holy grass." After scattering barley on the same spot, he meditates this prayer, "Assembled gods! listen to my invocation! ye who reside in the sky, and ye who abide near us, (on earth) or far off (in heaven); ye whose tongues are fire, and ye who defend the funeral sacrifice, set on this grass and be cheerful."—*Asiatic Researches.*

Vaisyas, the merchant tribe of India produced from the thighs of Brahma.

Vaitarini, the Styx of the Hindus.

Vamuna, a dwarf; a form assumed by Vishnu to destroy Maha Bali in the fifth avatar, p. 18.

Varaha, an avatar of Vishnu in the third or boar avatar, p. 16.

Varahi, the sacti, or consort of Vishnu in the boar avatar.

Varuna, the god of the waters, p. 135.

Varuni, the sacti of Varuna.

Vasanta (The spring), the friend of Kama Deva, the god of love, and Reti, affection.

Vasishta, one of the most distinguished of the seven Rishis; also one of the seven Brahmadicas.

Vasu (A), one of the deities who form a Gana, which is composed of eight. There are nine Ganas, whose principal is Ganesha; hence his title of lord of the Ganas.

Vasudeva, the father of Krishna, p. 35.

Vasuki, the venomous serpent used as a rope by the Suras and Asuras, at the churning of the ocean, p. 15 and 254, plate 6. The pestilential breath of this enormous reptile was such, as to cause the gods to resort to a stratagem to induce the demons to change sides with them, the former taking the tail, the latter the head part. Siva swallowed a portion of the poison, which changed his throat to a blue colour; hence his appellation of Nilakantha, or blue throat.

Vauk, devotion offered by the audible effusions of speech.

Vayu, a name of Pavana.

Vedas (The), the earliest sacred writings of the Hindus, p. 137.

Vedanga, one of the Adityas; a name of Surya.

Venamaly, a name of Narayana.

Vicramadittya or *Vikramaditya,* a learned monarch and an astronomer, whose capital, Oujein, was about his time overwhelmed by a violent convulsion of nature. Hindu legends thus whimsically account for that circumstance, together with his origin and birth; as described in the 6th vol. of the Asiatic Researches.

"A certain deity, named Gundrufsein, was condemned for an offence committed against Indra, to appear on earth in the shape of an ass; but on his entreaty he was allowed, as a mitigation of his punishment, to lay aside that body in the night, and take that of a man. His incarnation took place at Ougein, during the reign of a rajah named Sundersein, and the ass, when arrived at maturity, accosting the rajah in a human voice, proclaimed his own divine origin, and demanded his daughter in marriage. Having, by certain prodigies, overcome the scruples of the rajah, he obtained the object of his wishes. All day, in the form of an ass, he lived in the stable; but when night came on, laying aside the ass's skin, and assuming the form of a handsome and accomplished young prince, he went into the palace, and enjoyed, till morning, the conversation of his beauteous bride. In process of time the daughter of the rajah became pregnant, and as her husband, the ass, was deemed incapable of producing such an event in one of the human species, her chastity was suspected. Her father questioned her on the subject, when she explained the mystery. At night the rajah concealed himself, and having witnessed the metamorphosis, set the ass's skin on fire to prevent his son-in-law from reassuming that form. Although rejoiced at his liberation, Gundrufsein foresaw the vengeance of Indra, and warned his wife to flee; telling her that his earthly tenement being consumed, he must return to heaven, and that the city would be overwhelmed with destruction. The princess fled to a village at some distance, where she brought forth a son, named Vicramadittya; and a shower of earth falling from heaven, buried the city and its inhabitants."

Vina, the Hindu lyre, formed of a flat piece of wood with strings, having a gourd at one end, and sometimes one at both ends, seen in the plates in the hands of Nareda, Suraswati, and the celestial choristers. (See fig. 11. pl. 32.)

Vīndhya Vasini, a form of Durga or Parvati, to whom is ascribed the destruction of many giants. She is represented sitting on a lion, with four or eight arms.

Vira Badra, or *Ehr Badr,* p. 74.

Viraj, p. 100.

Virupacsha, a name of Siva.

Vishnu, p. 11.

Vismamitra, one of the Rishis, and the Guru of Rama Chandra. He was seduced by Rembha while engaged in austerities, at the instigation of Indra.

Viswakarma, p. 6.

Vitruha or *Vitrahan,* a name of Indra. He who slew the giant Vitruha or Vitra.

Viweswat, a name of Surya.

Viweswati, the son of Surya, called the child of the sun, and the founder of the

the race of Hindu rajahs, termed the Surya bans, or children of the sun.

Vogra Tapasu, one of the most severe of the Hindu austerities. (See p. 251.).

Voiragees, religious mendicants of the sect of Vishnu.

Vridgnani Kaumali, a form assumed by Lakshmi as the consort of Vishnu in the form of Buddha, to delude Divodasa. Like her lord, she taught to the females of Kashi the doctrines of self-existent nature, and the abolition of castes. By these and other artifices, she seduced the women to counsel the men of that kingdom to abandon the worship of the Vedas for the atheistical religion preached by Vishnu, under the delusive form of Buddha.

Vrihaspati, or *Brishput,* p. 133.

Vrisha, the holy, a name of Indra.

Vyagra Yahi, a name of Devi when mounted on a tiger.

W.

Waghacha-Kuniver, worshipped by the Bheels, against the ravages of wild beasts.

Wittoba, p. 53.

Y.

Yakshas, or *Yakshus,* attendants of Kuvera, who wander about the world to preserve the riches of the avaricious worshippers of the god of wealth.

Yajar, or *Yajush Veda,* one of the four Vedas, p. 138.

Yama, p. 112.

Yamuna (The), or *Jumna,* one of the sacred rivers of the Hindus. It joins the Ganges at Allahabad; also the sister of Yama,

Yasuda, the wife of Nanda, or Ananda, and the foster mother of Krishna.

Yoginis (called the fatal sisters): they are sixty-four in number, and follow the Sactis in the field of battle, each holding in her hands a patera of a skull to receive the blood of the slain, on which they feast

Yogun. (See *Jogun.*)

Yoni (The), p. 174.

Yoogadya, a form of Durga, much worshipped in some places; she is represented with her arms, sitting on a lion. Sanguinary sacrifices are offered to her; and, according to Mr. Ward, 100,000 people assemble at a place in Burdwan on the occasion of the annual festival in honour of her.

Yudishtra, one of the five Pandus brethren. (See *Pandus.*)

Z.

Zennaar, p. 154.

THE END.